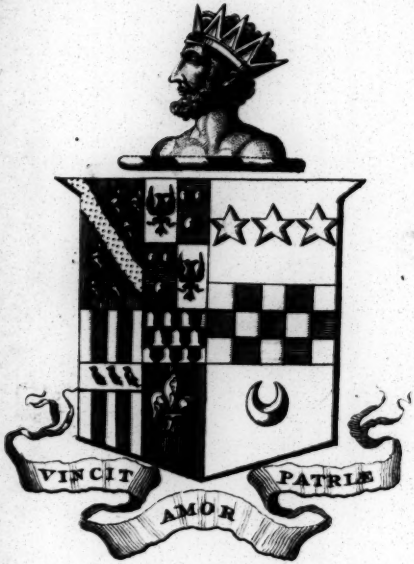

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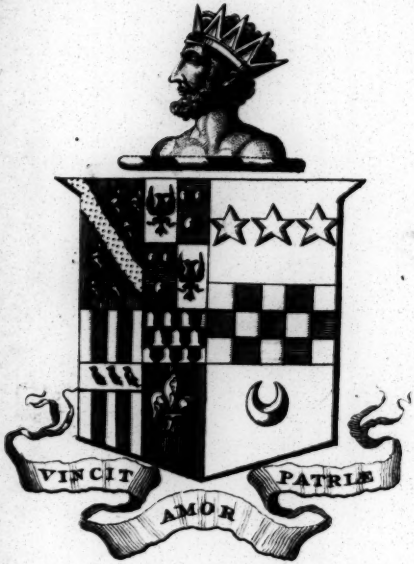

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THE CONFESSION OF FAITH,

And the Larger and Shorter

CATECHISM,

First agreed upon by the Assembly of Divines at *Westminster*.

And now approved by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdoms.

The former Editions being very full of Faults in every Page, are now faithfully corrected for the Benefit of the Reader.

Printed in the Year 1700.

THE ACT OF THE General Assembly, Approving the Confession of Faith.

Edinburgh, 27 August, 1647.

Ante Meridiem.

Sess. XXIII.

A Confession of Faith, for the Kirk of God in the three Kingdoms, being the chiefest part of that Uniformity in Religion, which by the solemn League and Covenant we are bound to endeavour: And

there being accordingly a Confession of Faith agreed upon by the Assembly of Divines sitting at Westminster, *with the Assistance of Commissioners from the Kirk of* Scotland; *which Confession was sent from our Commissioners at* London *to the Commissioners of the Kirk met at* Edinburgh *in* January *last*; *and hath been in this Assembly twice publickly read over, examined, and considered*; *Copies thereof being also printed, that it might be particularly perused by all the Members of this Assembly, unto whom frequent Intimation was publickly made, to put in their Doubts and Objections, if they had any*: *And the said Confession being, upon due Examination thereof, found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline, and Government of this Kirk*: *And lastly, it being so necessary, and so much longed for, that the said Confession be with all possible Diligence and Expedition approved and established in both Kingdoms, as a principal part of the intended Uniformity in Religion, and as a special means for the more effectual suppressing of the many dangerous Errors and Heresies of these times. The General Assembly doth therefore, after mature Deliberation, agree unto, and approve the said Confession, as to the Truth*

of

of the matter (judging it to be moſt Orthodox, and grounded upon the Word of God) and alſo as to the point of Uniformity; agreeing for our part that it be a common Confeſſion of Faith for the three Kingdoms. The Aſſembly doth alſo bleſs the Lord, and thankfully acknowledg his great Mercy, in that ſo excellent a Confeſſion of Faith is prepared, and thus far agreed upon in both Kingdoms; which we look upon as a great ſtrengthning of the true Reformed Religion againſt the common Enemies thereof. But leſt our Intention and Meaning be in ſome Particulars miſunderſtood, it is hereby expreſly declared and provided, that the not mentioning in this Confeſſion the ſeveral ſorts of Eccleſiaſtical Officers and Aſſemblies, ſhall be no Prejudice to the Truth of Chriſt in theſe Particulars to be expreſſed fully in the Directory of Government. It is further declared, that the Aſſembly underſtandeth ſome parts of the ſecond Article of the 31ſt Chapter only of Kirks not ſettled or conſtituted in point of Government: And that altho in ſuch Kirks a Synod of Miniſters and other fit Perſons may be called by the Magiſtrates Authority and Nomination, without any other Call, to conſult and adviſe with about Matters of Religion: And altho likewiſe the Miniſters of Chriſt, without delegation from their Churches,

may of themselves, and by virtue of their Office, meet together Synodically, in such Kirks not yet constituted: Yet neither of these ought to be done in Kirks constituted and settled: It being always free to the Magistrate to advise with Synods of Ministers and ruling Elders, meeting upon Delegation from their Churches, either ordinarily, or being indicted by his Authority occasionally, and pro re nata: *It being also free to assemble together Synodically, as well* pro re nata, *as at the ordinary times, upon Delegation from the Churches, by the intrinsical Power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the Magistrate, to the detriment of the Church, withhold or deny his Consent, the necessity of occasional Assemblies being first remonstrated unto him by humble Supplication.*

THE

THE
Confeſſion of Faith,

Firſt agreed upon by the Aſſembly of Divines at *Weſtminſter*.

And now appointed by the General Aſſembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of Chriſt in the three Kingdoms.

CHAP. I.

Of the Holy Scripture.

ALtho the Light of Nature, and the Works of Creation and Providence do ſo far manifeſt the Goodneſs, Wiſdom, and Power of God, as to leave Men inexcuſable *a*, yet are they not ſufficient to give that Knowledg of God and of his Will, which is neceſſary unto

a Rom. 2. 14, 15. Rom. 1. 19, 20. Pſal. 19, 1, 2, 3. Rom. 1. 32. *with* ch. 2. 1.

to Salvation *b*. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his Church *c*, and afterward, for the better preserving and propagating of the Truth, and for the more sure Establishment and Comfort of the Church against the Corruption of the Flesh, and the Malice of Satan, and of the World, to commit the same wholly unto Writing *d*; which maketh the holy Scripture to be most necessary *e*; those former ways of God's revealing his Will unto his People being now ceased *f*.

b 1 Cor. 1. 21. 1 Cor. 2. 13, 14. *c* Heb. 1. 1. *d* Prov. 22. 19, 20, 21. Luke 1. 3, 4. Rom. 15. 4. Mat. 4. 4, 7, 10. Isa. 8. 19, 20. *e* 2 Tim. 3. 15. 2 Pet. 1. 19. *f* Heb. 1. 1, 2.

II. Under the name of the holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testament, which are these;

OF

OF THE
Old Testament.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
1 Samuel,
2 Samuel,
1 Kings,
2 Kings,
1 Chronicles,
2 Chronicles,
Ezra,
Nehemiah,
Esther,
Job,
Psalms,
Proverbs,
Ecclesiastes,
The Song of Songs,
Isaiah,
Jeremiah,
Lamentations,
Ezekiel,
Daniel,
Hosea,
Joel,
Amos,
Obadiah,
Jonah,
Micah,
Nahum,
Habakkuk,
Zephaniah,
Haggai,
Zechariah,
Malachi.

OF THE
New Testament.

The Gospels according to

Matthew,
Mark,
Luke,
John,
The Acts of the Apostles,
Paul's *Epistle to the Romans,*
1 *Corinthians,*
2 *Corinthians,*
Galatians,
Ephesians,
Philippians,
Colossians,
1 *Thessalonians,*
2 *Thessalonians,*
1 To *Timothy;*
2 To *Timothy,*
To *Titus,*
To *Philemon,*
The Epistle to the Hebrews,
The Epistle of James
The first and second Epistles of Peter,
The first, second and third Epistles of John,
The Epistle of Jude,
The Revelation of John.

All which are given by Inspiration of God, to be the Rule of Faith and Life *g*.

g Luke 16. 29, 31. Ephes. 2. 20. Rev. 22. 18, 19. 2 Tim. 3. 16.

III. The Books commonly called *Apocrypha*,

cypha, not being of Divine Inspiration, are no part of the Canon of the Scripture; and therefore are of no Authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings *h*.

h Luke 24. 27, 44. Rom. 3. 2. 2 Pet. 1. 21.

IV. The Authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any Man, or Church; but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the Word of God *i*.

i 2 Pet. 1. 19, 21. 2 Tim. 3. 16. 1 John 5. 9. 1 Thess. 2. 13.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend Esteem of the holy Scripture *k*; and the Heavenliness of the Matter, the Efficacy of the Doctrine, the Majesty of the Stile; the Consent of all the Parts, the Scope of the whole, (which is to give all Glory to God) the full Discovery it makes of the only way of Man's Salvation, the many other incomparable Excellencies, and the intire Perfection thereof, are Arguments, whereby it doth abundantly

k 1 Tim. 3. 15.

dantly evidence it self to be the Word of God; yet notwithstanding, our full Perswasion and Assurance of the infallible Truth, and divine Authority thereof, is from the inward Work of the holy Spirit bearing witness by and with the Word in our Hearts *l*.

l 1 John 2. 20, 27. John 16. 13, 14. 1 Cor. 2. ver. 10, 11, 12. Isa. 59. 21.

VI. The whole Counsel of God, concerning all things necessary for his own Glory, Man's Salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary Consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or Traditions of Men *m*. Nevertheless we acknowledg the inward Illumination of the Spirit of God, to be necessary for the saving Understanding of such things as are revealed in the Word *n*: and that there are some Circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to be ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word,

m 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9. 2 Thess. 2. ver. 2. *n* John 6. 45. 1 Cor. 2. 9, 10, 11, 12.

Word, which are always to be observed *o*.

o 1 Cor. 11. 13, 14. 1 Cor. 14. 26, 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all *p*, yet those things which are necessary to be known, believed and observed for Salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them *q*.

p 2 Pet. 3. 16. *q* Psal. 119. 105, 130.

VIII. The Old Testament in Hebrew (which was the native Language of the People of God of old) and the New Testament in Greek (which at the time of the writing of it was most generally known to the Nations) being immediately inspired by God, and by his singular Care and Providence kept pure in all Ages, are therefore Authentical *r*; so as in all Controversies of Religion the Church is finally to appeal unto them *s*. But because these Original Tongues are not known to all the People of God, who have Right unto, and Intereſt in the Scriptures, and are commanded in the Fear of God, to read

r Mat. 5. 18. *s* Isa. 8. 20. Acts 15. 15. John 5. ver. 39, 46.

read and search them *t*, therefore they are to be translated into the vulgar Language of every Nation unto which they come *u*, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner *w*, and through Patience and Comfort of the Scriptures may have hope *x*.

t John 5. 39. *u* 1 Cor. 14. 6, 9, 11, 12, 24, 27, 28. *w* Col. 3. 16. *x* Rom. 15. 4.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self; and therefore when there is a Question about the true and full Sense of any Scripture (which is not manifold, but one) it must be searched and known by other Places that speak more clearly *y*.

y 2 Pet. 1. 20, 21. Acts 15. 15, 16.

X. The supreme Judge, by which all Controversies of Religion are to be determined, and all Decrees of Councils, Opinions of antient Writers, Doctrines of Men, and private Spirits, are to be examined; and in whose Sentence we are to rest; can be no other but the holy Spirit speaking in the Scripture *z*.

z Mat. 22. 29, 31. Eph. 2, 20. *with* Acts 28. 25.

CHAP.

CHAP. II.

Of God, and of the holy Trinity.

I. THere is but one only *a*, living and true God *b*, who is infinite in Being and Perfection *c*, a most pure Spirit *d*, invisible *e*, without Body, Parts *f*, or Passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, Almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the Counsel of his own immutable and most righteous Will *r*, for his own Glory *s*; most loving *t*, gracious, merciful, long-suffering, abundant in Goodness and Truth, forgiving Iniquity, Transgression, & Sin *u*; the Rewarder of them that diligently seek him *w*; and withal most just and terrible in his Judgments *x*, hating all Sin *y*, and who

a Deut. 6. 4. 1 Cor. 8. 4, 6. *b* 1 Thess. 1. 9. Jer. 10. 10. *c* Job 11. 7, 8, 9. & 26. 14. *d* John 4. 24. *e* 1 Tim. 1. 17. *f* Deut. 4. 15, 16. John 4. 24. *with* Luke 24. 39. *g* Acts 14. 11, 15. *h* Jam. 1. 17. Mal. 3. 6. *i* 1 Kings 8. 27. Jer. 23. 23, 24. *k* Psal. 90. 2. 1 Tim. 1. 17. *l* Psal. 145, 3. *m* Gen. 17. 1. Rev. 4. 8. *n* Rom. 16. 27. *o* Isa. 6. 3. Rev. 4. 8. *p* Psal. 115. 3. *q* Exod. 3. 14. *r* Eph. 1. 11. *s* Prov. 16. 4. Rom. 11. 36. *t* 1 John 4. 8, 16. *u* Exod. 34. 6, 7. *w* Heb. 11. 6. *x* Neh. 9. 32, 33. *y* Psal. 5. 5, 6.

who will by no means clear the guilty *z*.

z Nah. 1. 2, 3. Exod. 34. 7.

II. God hath all Life *a*, Glory *b*, Goodneſs *c*, Bleſſedneſs *d*, in and of himſelf; and is alone in, and unto himſelf all-ſufficient, not ſtanding in need of any Creatures which he hath made *e*, nor deriving any Glory from them *f*, but only manifeſting his own Glory, in, by, unto, and upon them: He is the alone Fountain of all Being; of whom, through whom, and to whom are all things *g*; and hath moſt ſoveraign Dominion over them; to do by them, for them, or upon them, whatſoever himſelf pleaſeth *h*. In his ſight all things are open and manifeſt *i*, his Knowledg is infinite, infallible, and independent upon the Creature *k*, ſo as nothing is to him contingent or uncertain *l*. He is moſt holy in all his Counſels, in all his Works, and in all his Commands *m*. To him is due from Angels and Men, and every other Creature, whatſoever Worſhip, Service, or Obedience he is pleaſed to require of them *n*.

III.

a John 5. 26. *b* Acts 7. 2. *c* Pſal. 119. 68. *d* 1 Tim. 6. 15. Rom. 9. 5. *e* Acts 17. 24, 25. *f* Job 22. 2, 3. *g* Rom. 11. 36. *h* Rev. 4. 11. 1 Tim. 6. 15. Dan. 4. 25, 35. *i* Heb. 4. 13. *k* Rom. 11. 33, 34. Pſal. 147. 5. *l* Acts 15. 18. Ezek. 11. 5. *m* Pſal. 145. 17. Rom. 7. 12. *n* Rev. 5. 12, 13, 14.

III. In the Unity of the Godhead there be three Persons of one Substance, Power, and Eternity; God the Father, God the Son, and God the Holy Ghost *o*. The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*: The Holy Ghost eternally proceeding from the Father and the Son *q*.

o 1 John 5. 7. Mat. 3. 16, 17. Matth. 28. 19. 2 Cor. 13, 14. *p* John 1. 14, 15. *q* John 15. 26. Gal. 4. 6.

CHAP. III.

Of God's Eternal Decree.

I. GOD from all Eternity did, by the most wise and holy Counsel of his own Will, freely and unchangeably ordain whatsoever comes to pass *a*; yet so, as thereby neither is God the Author of Sin *b*, nor is Violence offered to the Will of the Creatures, nor is the Liberty or Contingency of second Causes taken away, but rather established *c*.

II. Al-

a Eph. 1, 11. Rom. 11. 33. Heb. 6. 17. Rom. 9. 15, 18. *b* James 1. 13, 17. 1 John 1. 5. *c* Acts 2. 23. Mat. 17. 12. Acts 4. 27, 28. John 19. 11. Prov. 16. 33.

II. Altho God knows whatsoever may or can come to pass upon all supposed Conditions *d*, yet hath he not decreed any thing, because he foresaw it as future, or as that which would come to pass upon such Conditions *e*.

d Acts 15. 18. 1 Sam. 23. 11, 12. Mat. 11. 21, 23. *e* Rom. 9. 11, 13, 16, 18.

III. By the Decree of God, for the Manifestation of his Glory, some Men and Angels *f* are predestinated unto everlasting Life, and others fore-ordained to everlasting Death *g*.

f 1 Tim. 5. 21. Mat. 25. 41. *g* Rom. 9. 22, 23. Ephes. 1. 5, 6. Prov. 16. 4.

IV. These Angels and Men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their Number so certain and definite, that it cannot be either increased or diminished *h*.

h 2 Tim. 2. 19. John 13. 18.

V. Those of Mankind that are predestinated unto Life, God, before the Foundation of the World was laid, according to his eternal and immutable purpose, and the secret Counsel and good Pleasure of his Will, hath chosen in Christ unto everlasting Glory *i*, out of his mere free Grace and

i Ephes. 1. 4, 9, 11. Rom. 8. 30. 2 Tim. 1. 9. 1 Thess. 5. 9.

nd Love, without any Fore-sight of Faith or good Works, or Perseverance in either of them, or any other thing in the Creature, as Conditions, or Causes moving him thereunto *k*, and all to the Praise of his glorious Grace *l*.

k Rom. 9. 11, 13, 16. Ephes. 1. 4, 9. *l* Ephes. 1. 6, 12.

VI. As God hath appointed the Elect unto Glory, so hath he, by the eternal and most free Purpose of his Will, fore-ordained all the means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ *n*, are effectually called unto Faith in Christ, by his Spirit working in due Season, are justified, adopted, sanctified *o*, and kept by his Power through Faith unto Salvation *p*. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the Elect only *q*.

m 1 Pet. 1. 2. Eph. 1. 4, 5. Eph. 2. 10. 2 Thess. 2. 13. *n* 1 Thess. 5. 9, 10. Tit. 2. 14. *o* Rom. 8. 30. Eph. 1. 5. 2 Thess. 2. 13. *p* 1 Pet. 1. 5. *q* Joh. 17. 9. Rom. 8. 28, *to the end*. John 6. 64, 65. John 10. 26. & 8. 47. 1 John 2. 19.

VII. The rest of Mankind God was pleased, according to the unsearchable Counsel of his own Will, whereby he extendeth, or with-holdeth Mercy, as he pleaseth,

seth, for the Glory of his Soveraign Power over his Creatures, to pass by, and to ordain them to Dishonour and Wrath, for their Sin, to the Praise of his glorious Justice *r*.

r Matth. 11. 25, 26. Rom. 9. 17, 18, 21, 22. 2 Tim. 2. 19, 20. Jude 4. 1 Pet. 2. 8.

VIII. The Doctrine of this high Mystery of Predestination is to be handled with special Prudence and Care *s*, that Men attending the Will of God revealed in his Word, and yielding Obedience thereunto, may from the Certainty of their effectual Vocation, be assured of their eternal Election *t*. So shall this Doctrine afford matter of Praise, Reverence, and Admiration of God *u*, and of Humility, Diligence, and abundant Consolation to all that sincerely obey the Gospel *w*.

s Rom. 9. 20. Rom. 11. 33. Deut. 29. 29. 2 Pet. 1. 10. *u* Eph. 1. 6. Rom. 11. 33. *w* Rom. 11. ver. 5, 6. 20. 2 Pet. 1. 10. Rom. 8. 33. Luke 10. ver. 20.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son, and holy Ghost *a*, for the manifestation of the Glory

a Heb. 1. 2. John 1. 2, 3. Gen. 1. 2. Job 26. ver. 13. & 33. 4.

Glory of his eternal Power, Wisdom, and Goodness *b*, in the beginning, to create, or make of nothing, the World, and all things therein, whether visible or invisible, in the space of six days, and all very good *c*.

b Rom. 1. ver. 20. Jer. 10. 12. Psal. 104. 24. & 33. 5, 6. *c* Gen. 1 chap. Heb. 11. 3. Col. 1. 16. Acts 17. ver. 24.

II. After God hath made all other Creatures, he created Man, male and female *d*, with reasonable and immortal Souls *e*, indued with Knowledg, Righteousness, and true Holiness, after his own Image *f*, having the Law of God written in their Hearts *g*, and Power to fulfil it *h*; and yet under a possibility of transgressing, being left to the Liberty of their own Will, which was subject unto change *i*. Beside this Law written in their Hearts, they received a Command, not to eat of the Tree of Knowledg of Good and Evil, which, whilst they kept, they were happy in their Communion with God *k*, and had Dominion over the Creatures *l*.

d Gen. 1 27. *e* Gen. 2. 7. with Eccl. 12. 7. and Luke 23. ver 43. and Mat. 10. 28. *f* Gen. 1. 26. Col. 3. ver. 10. Eph. 4. ver. 24. *g* Rom. 2. v. 14, 15. *h* Eccl. 7. 29. *i* Gen. 3. 6. Eccl. 7. 29. *k* Gen. 2. ver. 17. and 3. 8, 9, 10, 11, 23. *l* Gen. 1. 26, 28.

CHAP.

CHAP. V.

Of Providence.

I. GOd the great Creator of all things doth uphold *a*, direct, dispose, and govern all Creatures, actions and things *b* from the greatest even to the least *c*, by his most wise and holy Providence *d*, according to his infallible Fore-knowledg *e*, and the free and immutable Counsel of his own Will *f*, to the Praise of the Glory of his Wisdom, Power, Justice, Goodness, and Mercy *g*.

a Heb. 1. 3. *b* Dan. 4. 34, 35. Psal. 135. 6. Acts 17. 25, 26, 28. Job 38, 39, 40, 41, Chapters. *c* Mat. 10. 29, 30, 31. *d* Prov. 15. 3. Psal. 104. 24. and 145. 17. *e* Acts 15. 18. Psal. 94. 8, 9, 10, 11. *f* Eph. 1. 11. Psalm 33. v. 10, 11. *g* Isa. 63. 14. Eph. 3. 10. Rom. 9. 17. Gen. 45. 7. Psal. 145. 7.

II. Altho in relation to the Foreknowledg and Decree of God, the first Cause, all things come to pass immutably and infallibly *h*; yet by the same Providence he ordereth them to fall out according to the nature of second Causes, either necessarily, freely, or contingently *i*.

h Acts 2. 23. *i* Gen. 8. 22. Jer. 31. 35. Exod. 21. 13. with Deut. 19. 5. 1 Kings 22. 28, 34. Isa. 10. 6, 7.

III. God in his ordinary Providence, maketh

maketh use of means *k*, yet is free to work without *l*, above *m*, and against them, at his Pleasure *n*.

k Acts 27. 31, 44. Isa. 55. 10, 11. Hos. 2. 21, 22. Hos. 1. 7. Mat. 4. 4. Job 34. 10. *m* Rom. 4. 19, 20, 21. *n* 2 Kings 6. 6. Dan. 3. 27.

IV. The Almighty Power, unsearchable Wisdom, and infinite Goodness of God, so far manifest themselves in his Providence, that it extendeth it self even to the first Fall, and all other Sins of Angels and Men *o*, and that not by a bare Permission *p*, but such as hath joined with it, a most wise and powerful bounding *q*; and otherwise ordering and governing of them in a manifold Dispensation to his own holy Ends *r*; yet so, as the Sinfulness thereof proceedeth only from the Creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of Sin *s*.

o Rom. 11. v. 32, 33, 34. 2 Sam. 24. v. 1. with 1 Chron. 21. 1. 1 Kings 22. 22, 23. 1 Chron. 10. ver. 4, 13, 14. 2 Sam. 16. 10. Acts 2. 23. and 4. ver. 27, 28. *p* Acts 14. 16. *q* Psal. 76. 10. 2 Kings 19. ver. 28. *r* Gen. 50. 20. Isa. 10. 6, 7, 12. *s* Jam. 1. ver. 13, 14, 17. 1 John 2. 16. Psal. 50. 21.

V. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own Children to manifold Temptations,

ons, and the Corruption of their ow
Hearts, to chastise them for their form
Sins, or to discover unto them the hidde
Strength of Corruption, and deceitfulne
of their Hearts, that they may be hum
bled *t*, and to raise them to a more clo
and constant dependance for their Suppo
upon himself, and to make them mo
watchful against all future Occasions of Sin
and for sundry other just and holy ends *u*.

t 2 Chron. 32. ver. 25, 26, 31. 2 Sam. 24. ver.
u 2 Cor. 12. 7, 8, 9. Psal. 73. throughout. & 7
ver. 1, 10, 12. Mark 14. 66, to the end: with Joh
21. ver 15, 16, 17.

VI. As for those wicked and ungodl
Men, whom God as a righteous Judg, fo
former Sins, doth blind and harden *w*, from
them he not only with-holds his Grace
whereby they might have been enlightne
in their Understandings, and wrought upo
in their Hearts *x*: But sometimes als
withdraweth the Gifts which they had *y*
and exposeth them to such Objects as thei
Corruption makes occasions of Sin *z*; an
withal, gives them over to their own Luft
the Temptations of the World, and th
Power of Satan *a*: whereby it comes t
pas

w Rom. 1. 24, 26, 28. and 11. 7, 8. *x* Deut
29. ver. 4. *y* Mat. 13. 12. and 25. 29. *z* Deut. 2
30. 2 Kings 8. 12, 13. *a* Psal. 81. 11, 12. 2 The
2. 10, 11, 12.

pass; that they harden themselves, even under those means which God useth for the softning of others *b*.

b Exod. 7. v. 3. with Exod. 8. 15, 32. 2 Cor. 2. 15, 16. Isai. 8. 14. 1 Peter 2. 7, 8. Isa. 6. 9, 10. with Acts 28. 26, 27.

VII. As the Providence of God doth in general reach to all Creatures, so after a more special manner it taketh Care of his Church, and disposeth all things to the good thereof *c*.

c 1 Tim. 4. 10. Amos 9. 8, 9. Rom. 8. ver. 28. Isa. 43. 3, 4, 5, 14.

CHAP. VI.

Of the Fall of Man, of Sin, and of the Punishment thereof.

I. OUr first Parents being seduced by the Subtilty and Temptation of Satan, sinned in eating the forbidden Fruit *a*. This their Sin God was pleased, according to his wise and holy Counsel, to permit, having purposed to order it to his own Glory *b*.

a Gen. 3. 13. 2 Cor. 11. 3. *b* Rom. 11. 32.

II. By this Sin they fell from their original Righteousness and Communion with God *c*, and so become dead in Sin *d*, and

c Gen. 3. v. 6, 7, 8. Eccl. 7. v. 29. Rom. 3. v. 23. *d* Gen. 2. 17. Eph 2. 1.

wholly defiled in all the Faculties and Par of Soul and Body *e*.

e Tit. 1. 15. Gen. 6. 5. Jer. 17. 9. Rom. 3. to 19.

III. They being the Root of all Man kind, the Guilt of this Sin was imputed and the same Death in Sin and corrupte Nature, conveyed to all their Posterit descending from them by ordinary Gen ration *g*.

f Gen. 1. 27, 28. & 2. 16, 17. & Acts 17. 2 with Rom. 5. 12, 15, 16, 17, 18, 19. & 1 Cor. 1 21, 22, 45, 49. *g* Psal. 51. 5. Gen. 5. 3. Job 14 & ch. 15. 14.

IV. From this original Corruptio whereby we are utterly indisposed, dis bled, and made opposite to all good *h*, an wholly inclined to all evil *i*, do proceed a actual Transgressions *k*.

h Rom. 5. 6. & 8. 7. & 7. 18. Col. 1. 21. *i* Ge 6. 5. & ch. 8. 21. Rom. 3. 10, 11, 12. *k* James 14, 15. Ephes. 2. 2, 3. Mat. 15. 19.

V. This Corruption of Nature durin this Life, doth remain in those that are r generated *l*; and although it be throug Christ pardoned and mortified, yet bo it self, and all the Motions thereof are tr ly and properly Sin *m*.

VI. Ev

l 1 John 1. 8, 10. Rom. 7. 14. 17, 18, 23. Jam 3. 2. Prov. 20. 9. Eccles. 7. 20. *m* Rom. 7. 5, 8, 25. Gal. 5. 17.

VI. Every Sin, both original and actual, being a Transgression of the righteous Law of God, and contrary thereunto *n*, doth in its own Nature bring Guilt upon the Sinner *o*; whereby he is bound over to the Wrath of God *p*, and Curse of the Law *q*, and so made subject to Death *r*, with all Miseries (spiritual *s*, temporal *t*, and eternal *u*.

n 1 John 3. 4. *o* Rom. 2. 15. *p* Ephes. 2. 3. Gal. 3. 10. *r* Rom. 6. 23. *s* Ephes. 4. 18. *t* Rom. 8. 20. Lam. 3. 39. *u* Mat. 25. 41. 2 Thess. 1. 9.

CHAP. VII.

Of God's Covenant with Man.

I. THE Distance between God and the Creature is so great, that although reasonable Creatures do owe Obedience unto him as their Creator; yet they could never have any Fruition of him as their Blessedness and Reward, but by some voluntary Condescention on God's part, which he hath been pleased to express by way of Covenant *a*.

a Isa. 40. 13---17. Job 9. 32, 33. 1 Sam. 2. 25. Psal. 113. 5, 6. & 100. 2, 3. Job 22. 2, 3. & 35. 7, 8. Luke 17. 10. Acts 17. 24, 25.

II. The first Covenant made with Man,

was a *Covenant of Works b*, wherein Life was promised to *Adam*, and in him to his Posterity *c*, upon condition of perfect and personal Obedience *d*.

b Gal. 3. 12. *c* Rom. 10. 5. & 5. 12, *to* 20. *d* Gen. 2. 17. Gal. 3. 10.

III. Man by his Fall having made himself uncapable of Life by that Covenant, the Lord was pleased to make a Second, commonly called the *Covenant of Grace*, wherein he freely offered unto Sinners Life and Salvation by Jesus Christ, requiring of them Faith in him, that they may be saved *f*, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing and able to believe *g*.

e Gal. 3. 21. Rom. 3. 20, 21. Gen. 3. 15. Isa. 42. 6. *f* Mark 16. 15, 16. John 3. 16. Rom. 10. 6, 9. Gal. 3. 11. *g* Ezek. 36. 26, 27. John 6. 44, 45.

IV. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference to the Death of Jesus Christ the Testator, and to the everlasting Inheritance, with all things belonging to it, therein bequeathed *h*.

h Heb. 9. 15, 16, 17. Heb. 7. 22. Luke 22. 20. 1 Cor. 11. 25.

V. This Covenant was differently administred

iniſtred in the time of the Law, and in he time of the Goſpel *i*: Under the Law was adminiſtred by Promiſes, Prophecies, Sacrifices, Circumciſion, the Paſchal Lamb, and other Types and Ordinances delivered to the People of the *Jews*, all pre-ſignifying Chriſt to come *k*, which were for that time ſufficient and efficacious, through the Operation of the Spirit, to inſtruct and build up the Elect in Faith, in the promiſed *Meſſiah l*, by whom they had full Remiſſion of Sins, and eternal Salvation, and is called, *The Old Teſtament m*.

i 2 Cor. 3. 6, 7, 8, 9. *k* Heb. 8, 9, 10, ch. Rom. 11. Col. 2. 11, 12. 1 Cor. 5. 7. *l* 1 Cor. 10. 1, 3, 4. Heb 11. 13. John 8. 56. *m* Gal. 3. 7, 8, 14.

VI. Under the Goſpel, when Chriſt the ſubſtance *n* was exhibited, the Ordinances in which his Covenant is diſpenſed, are the preaching of the Word, and the Adminiſtration of the Sacraments, Baptiſm and the Lord's Supper *o*; which, tho fewer in Number, and adminiſtred with more Simplicity, and leſs outward Glory, yet in them it is held forth in more Fulneſs, Evidence, and ſpiritual Efficacy *p*, to

n Col. 2. 17. *o* Mat. 28. 19, 20. 1 Cor. 11. 23, 24, 25. *p* Heb. 12. 22, *to* 28. Jer. 31. ver. 33, 34.

all Nations, both *Jews* and *Gentiles* *q*, and is called *the New Testament* *r*. There are not therefore two Covenants of Grace differing in Substance, but one and the same under various Dispensations *s*.

q Mat. 28. 19. Ephes. 2. 15, 16, 17, 18, 19. *r* Luke 22. 20. *s* Gal. 3. 14. 16. Rom. 3. 21, 22, 23, 30. Psal. 32. 1. *with* Heb. 13. 8. Acts 15. 11.

CHAP. VIII.

Of Christ the Mediator.

I. IT pleased God, in his eternal purpose, to chuse and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man *a*, the Prophet *b*, Priest *c*, and King *d*, the Head and Saviour of his Church *e*, the Heir of all things *f*, and Judge of the World *g*, unto whom he did from all Eternity give a People to be his Seed *h*, and to be by him in time redeemed, called, justified, sanctified, and glorified *i*.

a Isa. 42. 1. 1 Pet. 1. 19, 20. John 3. 16. 1 Tim. 2. 5. *b* Acts 3. 22. *c* Heb. 5. 5, 6. *d* Psal. 2. 6. Luke 1. 33. *e* Eph. 5. 23. *f* Heb. 1. 2. *g* Acts 17. 31. *h* John 17. 6. Psal. 22. 30. Isa. 53. 10. *i* 1 Tim. 2. 6. Isa. 55. 4, 5. 1 Cor. 1. 30.

II. The Son of God, the second Person

in the Trinity, being very and eternal God, of one Substance, and equal with the Father, did, when the fulness of time was come, take upon him Man's Nature *k*, with all the essential Properties, and common Infirmities thereof, yet without Sin *l*, being conceived by the Power of the holy Ghost, in the Womb of the Virgin *Mary*, of her Substance *m*. So that two whole, perfect, and distinct Natures, the Godhead and the Manhood, were inseparably joined together in one Person, without Conversion, Composition, or Confusion *n*. Which Person is very God, and very Man, yet one Christ, the only Mediator between God and Man *o*.

k John 1. 1, 14. 1 John 5. 20. Phil. 2. 6. Gal. 4. 4. *l* Heb. 2. 14, 16, 17. Heb. 4. 15. *m* Luke 1. 27, 31, 35. Gal. 4. 4. *n* Luke 1. 35. Col. 2. 9. Rom. 9. 5. 1 Pet. 3. 18. 1 Tim. 3. 16. *o* Rom. 1. 3, 4. 1 Tim. 2. 5.

III. The Lord Jesus, in his humane Nature thus united to the Divine, was sanctified and anointed with the holy Spirit above measure *p*, having in him all the Treasures of Wisdom and Knowledg *q*: in whom it pleased the Father that all Fulness should dwell *r*; to the end, that being holy,

p Psal. 45. 7. John 3. 34. *q* Col. 2. 3. *r* Col. 1. 19.

holy, harmless, undefiled, and full of Grace and Truth *s*, he might be throughly furnished to execute the Office of a Mediator and Surety *t*. Which Office he took not unto himself, but was thereunto called by his Father *u*, who put all Power and Judgment into his Hand, and gave him Commandment to execute the same *w*.

s Heb. 7. 26. John 1. 14. *t* Acts 10. 38. Heb. 12. 24. & 7. 22. *u* Heb. 5. 4, 5. *w* John 5. 22, 27. Mat. 28. 18. Acts 2. 36.

IV. This Office the Lord Jesus did most willingly undertake *x*; which that he might discharge, he was made under the Law *y*, and did perfectly fulfil it *z*, endured most grievous Torments immediately in his Soul *a*; and most painful Sufferings in his Body *b*; was crucified, and died *c*; was buried, and remained under the Power of Death, yet saw no Corruption *d*; on the third day he rose from the dead *e*, with the same Body in which he suffered *f*, with which also he ascended into Heaven, and there sitteth at the right Hand of his Father

x Psal. 40. 7, 8. *with* Heb. 10. 5, *to* 10. John 10. 18. Phil. 2. 8. *y* Gal. 4. 4. *z* Mat. 3. 15. & 5. 17. *a* Mat. 26. 37, 38. Luke 22. 44. Mat. 27. 46. *b* Mat. 26, 27, ch. *c* Phil. 2. 8. *d* Acts 2. 23, 24, 27. & 13. 37. Rom. 6. 9. *e* 1 Cor. 15. 3, 4. *f* John 20. 25, 27.

Father *g*, making Intercession *h*; and shall return to judge Men and Angels at the end of the World *i*.

g Mark 16. 19. *h* Rom. 8. 34. Heb. 9. 24. & 7. 25. *i* Rom. 14. 9, 10. Acts 1. 11. Acts 10. 42. Mat. 13. 40, 41, 42. Jude v. 6. 2 Pet. 2. 4.

V. The Lord Jesus, by his perfect Obedience, and Sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the Justice of his Father *k*, and purchased not only Reconciliation, but an everlasting Inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l*.

k Rom. 5. 19. Heb. 9. 14, 16 & 10. 14. Eph. 5. 2. Rom. 3. 25, 26. *l* Dan. 9. 24, 26. Col. 1. 19, 20. Eph. 1. 11, 14. John 17. 2. Heb. 9. 12, 15.

VI. Although the Work of Redemption was not actually wrought by Christ till after his Incarnation, yet the Vertue, Efficacy, and Benefits thereof were communicated unto the Elect in all Ages successively, from the beginning of the World, in and by those Promises, Types, and Sacrifices, wherein he was revealed, and signified to be the Seed of the Woman, which should bruise the Serpents Head; and the Lamb slain from the beginning of the World; being Yesterday, and to Day

the

the same, and for ever *m*.

m Gal. 4. 4, 5. Gen. 3. 15. Rev. 13. 8. Heb. 13. 8.

VII. Christ in the Work of Mediation acteth according to both Natures, by each Nature doing that which is proper to itself *n*; yet by reason of the Unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature *o*.

n Heb. 9. 14. 1 Pet. 3. 18. *o* Acts 20. 28. John 3. 13. 1 John 3. 16.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply and communicate the same *p*, making Intercession for them *q*, and revealing unto them, in and by the Word, the Mysteries of Salvation *r*, effectually perswading them by his Spirit to believe and obey, and governing their Hearts by his Word and Spirit *s*; overcoming all their Enemies by his Almighty Power and Wisdom, in such manner, and ways, as are most consonant to his wonderful and unsearchable Dispensation *t*.

CHAP.

p John 6. 37, 39. John 10. 15, 16. *q* 1 John 2. 1, 2. Rom. 8. 34. *r* John 15. 13, 15. Eph. 1. 7, 8, 9. John 17. 6. *s* John 14. 16. Heb. 12. 2. 2 Cor. 4. 13. Rom. 8. 9, 14. Rom. 15. 18, 19. John 17. 17. *t* Psal. 110. 1. 1 Cor. 15. 25, 26. Mal. 4. 2, 3. Col. 2. 15.

CHAP. IX.

Of Free Will.

I. GOD hath indued the Will of Man with that natural Liberty, that is neither forced, nor by any absolute necessity of Nature determined to do Good or Evil *a*.

a Mat. 17. 12. James 1. 14. Deut. 30. 19.

II. Man, in his state of Innocency, had Freedom, and Power, to will and to do that which was good and well-pleasing to God *b*; but yet mutably, so that he might fall from it *c*.

b Eccles. 7. 29. Gen. 1. 26. *c* Gen. 2. 16, 17. Gen. 3. 6.

III. Man by his Fall into a state of Sin, hath wholly lost all Ability of Will to any spiritual Good accompanying Salvation *d*: so as a natural Man being altogether averse from that Good *e*, and dead in Sin *f*, is not able, by his own Strength, to convert himself, or to prepare himself thereunto *g*.

d Rom. 5. 6. Rom. 8. 7. John 15. 5. *e* Rom. 3. 10, 12. *f* Ephes. 2. 1, 5. Col. 2. 13. *g* John 6. 44, 65. Ephes. 2. 2, 3, 4, 5. 1 Cor. 2. 14. Tit. 3. 3, 4, 5.

IV. When God converts a Sinner, and translates

translates him into the state of Grace, h
freeth him from his natural Bondage un
der Sin *h*; and by his Grace alone inable
him freely to will and to do that which
spiritually good *i*; yet so, as that by rea
son of his remaining Corruption, he doth
not perfectly, nor only, will that which
good, but doth also will that which is e
vil *k*.

h Col. 1. 13. John 8. 34, 36. *i* Phil. 2. 13. Rom.
6. 18, 22. *k* Gal. 5. 17. Rom. 7. 15, 18, 19, 21,
23.

V. The Will of Man is made perfectly
and immutably free to Good alone, in the
state of Glory only *l*.

l Ephes. 4. 13. Heb. 12. 23. John 3. 2. Jude
v. 24.

CHAP. X.

Of Effectual Calling.

I. ALL those whom God hath predes
tinated unto Life, and those only,
he is pleased in his appointed and ac
cepted time, effectually to call *a* by his
Word and Spirit *b*, out of that state of
Sin and Death, in which they are by Na
tu

a Rom. 8. 30. *b* 2 Cor. 11. 7. Eph. 1. 10, 11. *b* 2 Thess.
2. 13, 14. 2 Cor. 3. 3, 6.

ture, to Grace and Salvation by Jesus Christ *c*, inlightning their Minds spiritually and savingly to understand the things of God *d*; taking away their Heart of Stone, and giving unto them an Heart of Flesh *e*, renewing their Wills, and by his Almighty Power determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*, yet so, as they come most freely, being made willing by his Grace *h*.

c Rom. 8. 2. Ephes. 2. 1, 2, 3, 4, 5. 2 Tim. 1. 9, 10. *d* Acts 26. 18. 1 Cor. 2. 10, 12. Ephes. 1. 17, 18. *e* Ezek. 36. 26. *f* Ezek. 11. 19. & 36. 27. Phil. 2. 13. Deut. 30. 6. *g* Ephes. 1. 19. John 6. 44, 45. *h* Cant. 1. 4. Psal. 110. 3. John 6. 37. Rom. 6. 16, 17, 18.

II. This effectual Call is of God's free and special Grace alone, not from any thing at all foreseen in Man *i*, who is altogether passive therein, until being quickned and renewed by the holy Spirit *k*, he is thereby enabled to answer this Call, and to imbrace the Grace offered and conveyed in it *l*.

i 2 Tim. 1. 9. Tit. 3. 4, 5. Ephes. 2. 4, 5, 8, 9. Rom. 9. 11. *k* 1 Cor. 2. 14. Rom. 8. 7. Eph. 2. 5. John 6. 37. Ezek. 36. 27. John 5. 25.

III. Elect Infants, dying in Infancy, are regenerated and saved by Christ, through the Spirit *m*, who worketh when, and

C where,

m Luke 18. 15, 16. & Acts 2. 38, 39. & John 3. 3, 5. & 1 John 5. 12. & Rom. 8. 9. *compared.*

where, and how he pleaſeth *n*: So a
are all other elect Perſons, who are un
pable of being outwardly called by the M
niſtry of the Word *o*.

n John 3. 8. *o* 1 John 5. 12. Acts 4. 12.

IV. Others not elected, altho they m
be called by the Miniſters of the Word
and may have ſome common Operatio
of the Spirit *q*, yet they never truly co
unto Chriſt, and therefore cannot be
ved *r*: much leſs can Men, not profeſſi
the Chriſtian Religion, be ſaved in a
other way whatſoever, be they never
diligent, to frame their Lives accordi
to the Light of Nature, and the Law
that Religion they do profeſs *ſ*. And,
aſſert and maintain, that they may, is v
ry pernicious, and to be deteſted *t*.

p Mat. 22. 14. *q* Mat. 7. 22. & 13. 20,
Heb. 6. 4, 5. *r* John 6. 64, 65, 66. & 8. 24. *ſ* A
4, 12. John 14. 6. & 4. 22. & 17. 3. Epheſ. 2.
t 2 John 9, 10, 11. 1 Cor. 16. 22. Gal. 1. 6, 7,

CHAP. XI.

Of Juſtification.

I. THoſe whom God effectually c
eth, he alſo freely juſtifieth

a Rom. 8. 30. & 3. 24.

not by infusing Righteousness into them, but by pardoning their Sins, and by accounting and accepting their Persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing Faith it self, the Act of Believing, or any other Evangelical Obedience to them, as their Righteousness; but by imputing the Obedience and Satisfaction of Christ unto them *b*, they receiving and resting on him and his Righteousness by Faith, which Faith they have not of themselves, it is the Gift of God *c*.

b Rom. 4. 5, 6, 7, 8. 2 Cor. 5. 19, 21. Rom. 33. 22, 24, 25, 27, 28. Tit. 3. 5, 7. Eph. 1. 7. Jer. 23 6. 1 Cor. 1. 30, 31. Rom. 5. 17, 18, 19. *c* Acts 10. 44. Gal. 2. 16. Phil. 3. 9. Acts 13. 38, 39. Eph. 2. 7, 8.

II. Faith, thus receiving and resting on Christ and his Righteousness, is the alone Instrument of Justification *d*; yet it is not alone in the Person justified, but it is ever accompanied with all other saving Graces, and is no dead Faith, but worketh by Love *e*.

d John 1. 12. Rom. 3. 28. & 5. 1. *e* James 2. 17, 22, 26. Gal. 5. 6.

III. Christ by his Obedience and Death did fully discharge the Debt of all those that are thus justified, and did make a pro-

per, real, and full Satisfaction *f* to his Father's Justice in their behalf. Yet in as much as he was given by the Father for them *g*, and his Obedience and Satisfaction accepted in their stead *h*, and both freely, not for any thing in them; their Justification is only of Free Grace *i*; that both the exact Justice, and rich Grace of God, might be glorified in the Justification of Sinners *k*.

f Rom. 5. 8, 9, 10, 19. 1 Tim. 2. 5, 6. Heb. 10, 10, 14. Dan. 9. 24, 26. Isa. 53. 4, 5, 6, 10, 11, 12. *g* Rom. 8. 32. *h* 2 Cor. 5. 21. Mat. 3. 17. Ephes. 5. 2. *i* Rom. 3. 24. Eph. 1. 7. *k* Rom. 3. 26. Ephes. 2. 7.

IV. God did from all Eternity, decree to justifie all the Elect *l*, and Christ did in the Fulness of Time die for their Sins, and rise again for their Justification *m*; nevertheless, they are not justified, until the holy Spirit doth in due time actually apply Christ unto them *n*.

l Gal. 3. 8. 1 Pet. 1. 2, 19, 20. Rom. 8. 30. *m* Gal. 4. 4. 1 Tim. 2. 6. Rom. 4. 25. *n* Col. 1. 21, 22. Gal. 2. 16. Tit. 3. 4, 5, 6, 7.

V. God doth continue to forgive the Sins of those that are justified *o*; and although they can never fall from the state of Justification *p*, yet they may by their Sin fall

o Mat. 6. 12. 1 John 1. 7, 9. 1 John 2. 1, 2. *p* Luke 22. 32. John 10. 28. Heb. 10. 14.

fall under God's fatherly Diſpleaſure, and not have the Light of his Countenance reſtored unto them, until they humble themſelves, confeſs their Sins, beg Pardon, and renew their Faith and Repentance *q*.

q Pſal. 89. 31, 32, 33. Pſal. 51. 7, 8, 9, 10, 11, 12. Pſal. 32. 5. Mat. 26. 75. 1 Cor. 11. 30, 32. Luke 1. 20.

VI. The Juſtification of Believers under the Old Teſtament, was in all theſe reſpects one and the ſame with the Juſtification of Believers under the New Teſtament *r*.

r Gal. 3. 9, 13, 14. Rom. 4. 22, 23, 24. Heb. 13. 8.

CHAP. XII.

Of Adoption.

I. ALL thoſe that are juſtified, God vouchſafeth in and for his only Son Jeſus Chriſt, to make Partakers of the Grace of Adoption *a*; by which they are taken into the Number, and enjoy the Liberties and Privileges of the Children of God *b*, have his Name put upon them *c*, receive the Spirit of Adoption *d*, have acceſs to the Throne of Grace with Bold-

a Eph. 1. 5. *b* Gal. 4. 4, 5. Rom. 8. 17. John 1. 12. *c* Jer. 14. 9. 2 Cor. 6. 18. Rev. 3. 12. *d* Rom. 8. 15.

neſs *e*, are enabled to cry *Abba Father f*, are pitied *g*, protected *h*, provided for *i*, and chaſtened by him as by a Father *k*, yet never caſt off *l*, but ſealed to the Day of Redemption *m*, and inherit the Promiſes *n*, as Heirs of everlaſting Salvation *o*.

e Eph. 3. 12. Rom. 5. 2. *f* Gal. 4. 6. *g* Pſal. 103. 13. *h* Prov. 14. 26. *i* Mat. 6. 30, 32. 1 Pet. 5. 7. *k* Heb. 12. 6. *l* Lam. 3. 31. *m* Eph. 4. 30. *n* Heb. 6. 12. *o* 1 Pet. 1. 3, 4. Heb. 1. 14.

CHAP. XIII.

Of Sanctification.

I. THey who are effectually called and regenerated, having a new Heart, and a new Spirit created in them, are further ſanctified really and perſonally through the Vertue of Chriſt's Death and Reſurrection *a*, by his Word and Spirit dwelling in them *b*; the Dominion of the whole Body of Sin is deſtroyed *c*, and the ſeveral Luſts thereof are more and more weakned and mortified *d*; and they more and more quickned and ſtrengthned in all ſaving Graces *e*, to the practice of true Holineſs, with-

a 1 Cor. 6. 11. Acts 20. 32. Phil. 3. 10. Rom. 6. 5, 6. *b* John 17. 17. Eph. 5. 26. 2 Theſſ. 2. 13. *c* Rom. 6. 6, 14. *d* Gal. 5. 24. Rom. 8. 13. *e* Col. 1. 11. Epheſ. 3. 16, 17, 18, 19.

without which no Man shall see the Lord *f*.

f 2 Cor. 7. 1. Heb. 12. 14.

II. This Sanctification is throughout, in the whole Man *g*, yet imperfect in this Life; there abideth still some Remnants of Corruption in every part *h*; whence ariseth a continual and irreconcileable War; the Flesh lusting against the Spirit, and the Spirit against the Flesh *i*.

g 1 Thess. 5. 23. *h* 1 John 1. 10. Rom. 7. 18, 23. Phil. 3. 12. *i* Gal. 5. 17. 1 Pet. 2. 11.

III. In which War, altho the remaining Corruption, for a time, may much prevail *k*, yet through the continual Supply of Strength from the sanctifying Spirit of Christ, the regenerate part doth overcome *l*; and so the Saints grow in Grace *m*, perfecting Holiness in the Fear of God *n*.

k Rom. 7. 23. *l* Rom. 6. 14. 1 John 5. 4. Eph. 4. 15, 16. *m* 2 Pet. 3. 18. 2 Cor. 3. 18. *n* 2 Cor. 7. 1

CHAP. XIV.

Of Saving Faith.

I. THE Grace of Faith, whereby the Elect are inabled to believe to the saving of their Souls *a*, is the Work of the Spi-

a Heb. 10. 39.

Spirit of Christ in their Hearts *b*, and is ordinarily wrought by the Ministry of the Word *c*; by which also, and by the Administration of the Sacraments and Prayer, it is increased and strengthened *d*.

b 2 Cor. 4. 13. Eph. 1. 17, 18, 19. Eph. 2. 8. *c* Rom. 10. 14, 17. *d* 1 Pet. 2. 2. Acts 20. 32. Rom. 4. 11. Luke 17. 5. Rom. 1. 16, 17.

II. By this Faith a Christian believeth to be true whatsoever is revealed in the Word, from the Authority of GOD himself speaking therein *e*, and acting differently upon that which each particular Passage thereof containeth; yielding Obedience to the Commands *f*, trembling at the Threatnings *g*, and embracing the Promises of God for this Life, and that which is to come *h*. But the principal Acts of saving Faith are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and eternal Life, by virtue of the Covenant of Grace *i*.

e John 4. 42. 1 Thess. 3. 13. John 5. 10. Acts 24. 14. *f* Rom. 16. 26. *g* Isa. 66. 2. *h* Heb. 11. 13. 1 Tim. 4. 8. *i* John 1. 12. Acts 16. 31. Gal. 2. 20. Acts 15. 11.

III. This Faith is different in degrees, weak or strong *k*; may be often and many ways assailed and weakned, but gets the Victo-

k Heb. 5. 13, 14. Rom. 4. 19, 20. Matth. 8. 10. Matth. 6. 30.

Victory *l*; growing up in many to the attainment of a full aſſurance through Chriſt, who is both the Author and Finiſher of our Faith *n*.

l Luke 22. 31, 32. Epheſ. 6. 16. 1 John 5. 4, 5. *m* Heb. 6. 11, 12. Heb. 10. 22. Col. 2. 2. *n* Heb. 12. 2.

CHAP. XV.

Of Repentance unto Life.

I. REpentance unto Life, is an Evangelical Grace *a*, the Doctrine whereof is to be preached by every Miniſter of the Goſpel, as well as that of Faith in Chriſt *b*.

a Zech. 12. 10. Acts 11. 18. *b* Luke 24. 47. Mark 1. 15. Acts 20. 21.

II. By it a Sinner, out of the Sight and Senſe, not only of the Danger, but alſo of the Filthineſs and Odiouſneſs of his Sins, as contrary to the holy Nature and righteous Law of God; and, upon the Apprehenſion of his Mercy in Chriſt to ſuch as are penitent, ſo grieves for, and hates his Sins, as to turn from them all unto God *c*,

c Ezek. 18. 30, 31. & 36. 31. Iſa. 30. 22. Pſal. 51. 4. Jer. 31. 18, 19. Joel 2. 12, 13. Amos 5. 15. Pſal. 119. 128. 2 Cor. 7. 11.

purpoſing and endeavouring to walk wi
him in all the ways of his Commandments

d Pſal. 119.6,59,106. Luke 1. 6. 2 Kings 23. 2

III. Although Repentance be not to b
reſted in, as any Satisfaction for Sin, o
any cauſe of the Pardon thereof *e*, which
the Act of God's free Grace in Chriſt
yet is it of ſuch neceſſity to all Sinners, th
none may expect Pardon without it *g*.

e Ezek. 36. 31, 32. & 16. 61, 62, 63. *f* H
14. 2, 4. Rom. 3. 24. Eph. 1. 7. *g* Luke 13. 3,
Acts 17. 30, 31.

IV. As there is no Sin ſo ſmall but it d
ſerves Damnation *h*, ſo there is no Sin
great, that it can bring Damnation up
thoſe who truly repent *i*.

h Rom. 6. 23. Rom. 5. 12. Mat. 12. 36. *i* I
55. 7. Rom. 8. 1. Iſa. 1. 16, 18.

V. Men ought not to content themſelv
with a general Repentance, but it is eve
Man's Duty to endeavour to repent of h
particular Sins particularly *k*.

k Pſal. 19. 13. Luke 19. 8, 1 Tim. 1. 13, 15.

VI. As every Man is bound to ma
private Confeſſion of his Sins to God, pra
ing for the Pardon thereof *l*, upon whic
and the forſaking of them, he ſhall fi
Mercy *m*: So he that ſcandalizeth his Br
ther, or the Church of Chriſt, ought to
willi

l Pſal. 51. 4, 5, 7, 9, 14. & 32. 5, 6. *m* Pr
28. 13. 1 John 1. 9.

willing by a private or publick Confeſſion, and Sorrow for his Sins, to declare his Repentance to thoſe that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

n James 5. 16. Luke 17. 3, 4. Joſh. 7. 19. Pſal. 51. throughout. *o* 2 Cor. 2. 8.

CHAP. XVI.

Of good Works.

I. GOod Works are only ſuch as God hath commanded in his holy Word *a*; and not ſuch as without the Warrant thereof are deviſed by Men out of blind Zeal, or upon any Pretence of good Intention *b*.

a Mich. 6. 8. Rom. 12. 2. Heb. 13. 21. *b* Mat. 15. 9. Iſa. 29. 13. 1 Pet. 1. 18. Rom. 10. 2. John 16. 2. 1 Sam. 15. 21, 22, 23.

II. Theſe good Works, done in Obedience to God's Commandments, are the Fruits and Evidences of a true and lively Faith *c*; and by them Believers manifeſt their Thankfulneſs *d*, ſtrengthen their Aſſurance *e*, edify their Brethren *f*, adorn the

c Jam. 2. 18, 22. *d* Pſal. 116. 12, 13. 1 Pet. 2. 9. *e* 1 John 2. 3, 5. 2 Pet. 1. 5, to 10. *f* 2 Cor. 9. 2. Mat. 5. 16.

the Profession of the Gospel *g*, stop the Mouths of the Adversaries *h*, and glorify God *i*, whose Workmanship they are, created in Christ Jesus thereunto *k*; that having their Fruit unto Holiness, they may have the end, eternal Life *l*.

g Tit. 2. 5, 9, 10, 11, 12. 1 Tim. 6. 1. *h* 1 Pet. 2. 15. *i* 1 Per. 2. 12. Phil. 1. 11. John 15. v. 8. *k* Eph. 2. 10. *l* Rom. 6. 22.

III. Their Ability to do good Works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be enabled thereunto, besides the Grace they have already received, there is required an actual Influence of the same holy Spirit, to work in them to will and to do of his good Pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to perform any Duty, unless upon a special Motion of the Spirit, but they ought to be diligent in stirring up the Grace of God that is in them *o*.

m John 15. 4, 6. Ezek. 36. 25, 27. *n* Phil. 2. 13. & 4. 13. 2 Cor. 3. 5. *o* Phil. 2. 12. Heb. 6. 11, 12. 2 Pet. 1. 3, 5, 10, 11. Isa. 64. 7. 2 Tim. 1. 6. Acts 26. 6, 7. Jude v. 20, 21.

IV. They who in their Obedience attain to the greatest height which is possible in this Life, are so far from being able to supererogate, and to do more than God re-

quires, as that they fall ſhort of much which in Duty they are bound to do *p*.

p Luke 17. 10. Neh. 13. 22. Job 9. 2, 3. Gal. 5. 17.

V. We cannot, by our beſt Works, merit pardon of Sin, or eternal Life at the Hand of God, by reaſon of the great diſproportion that is between them and the Glory to come; and the infinite diſtance that is between us and God; whom, by them, we can neither profit nor ſatisfy for the Debt of our former Sins *q*, but when we have done all we can, we have done but our Duty, and are unprofitable Servants *r*; and becauſe as they are good, they proceed from his Spirit *ſ*, and as they are wrought by us, they are defiled and mixed with ſo much Weakneſs and Imperfection, that they cannot endure the Severity of God's Judgment *t*.

q Rom. 3. 20. Rom. 4. 2, 4, 6. Epheſ. 2. 8, 9. Tit. 3. 5, 6, 7. Rom. 8. 18. Pſal. 16. 2. Job 22. 2, 3. & 35. 7, 8, *r* Luke 17. 10. *ſ* Gal. 5. 22, 23. *t* Iſa. 64. 6. Gal. 5. 17. Rom. 7. 15, 18. Pſal. 143. 2. Pſal. 130. 3.

VI. Yet notwithſtanding the Perſons of Believers being accepted through Chriſt, their good Works alſo are accepted in him *u*; not as though they were in this Life wholly

u Epheſ. 1. 6. 1 Pet. 2. 5. Exod. 28. 38. Gen. 4. 4. *with* Heb. 11. 4.

wholly unblameable and unreprovable in God's ſight *w*; but that, he looking upon them in his Son, is pleaſed to accept and reward that which is ſincere, altho accompanied with many Weakneſſes and Imperfections *x*.

w Job 9. 20. Pſal. 143. 2. *x* Heb. 13. 20, 21. 2 Cor. 8. 12. Heb. 6. 10. Mat. 25, 21, 23.

VII. Works done by unregenate Men, altho for the matter of them, they may be things which God commands, and of good Uſe both to themſelves and others *y*; yet becauſe they proceed not from a Heart purified by Faith *z*, nor are done in a right manner, according to the Word *a*, nor to a right end, the Glory of God *b*, they are therefore ſinful, and cannot pleaſe God, or make a Man meet to receive Grace from God *c*. And yet their Neglect of them is more ſinful and diſpleaſing unto God *d*.

y 2 Kings 10. 30, 31. 1 Kings 21. 27, 29. Phil. 1. 15, 16, 18. *z* Gen. 4. 5. *with* Heb. 11. 4. & 11. 6. *a* 1 Cor. 13. 3. Iſa. 1. 12. *b* Matth. 6. 2, 5, 16. *c* Hag. 2. 14. Tit. 1. 15. Amos 5. 21, 22. Hoſ. 1. 4. Rom. 9. 16. Tit. 3. 5. *d* Pſal. 14. 4. & 36. 3. Job 21. 14, 15. Mat. 25. 41, to 45. & 23. 23.

CHAP.

CHAP. XVII.

Of the Perseverance of the Saints.

I. THey whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally fall away from the state of Grace: but shall certainly persevere therein to the end, and be eternally saved *a*.

a Phil. 1. 6. 2 Pet. 1. 10. John 10. 28, 29. 1 John 3. 9. 1 Pet. 1. 5, 9.

II. This Perseverance of the Saints depends not upon their own free Will, but upon the Immutability of the Decree of Election, flowing from the free and unchangeable Love of God the Father *b*; upon the Efficacy of the Merit and Intercession of Jesus Christ *c*; the abiding of the Spirit, and of the Seed of God within them *d*, and the Nature of the Covenant of Grace *e*; from all which ariseth also the Certainty and Infallibility thereof *f*.

b 2 Tim. 2. 18, 19. Jer. 31. 3. *c* Heb. 10. 10, 14. & 13. 20, 21. & 9. 12, to 15. Rom. 8. 33, *to the end.* John 17. 11, 24. Luke 22. 32. Heb. 7. 25. *d* John 14. 16, 17. 1 John 2. 27. 1 John 3. 9. *e* Jer. 32. 40. *f* John 10. 28. 2 Thess. 3. 3. 1 John 2. 19.

III. Nevertheless they may, through the

the Temptations of Satan, and of the World, the Prevalency of Corruption remaining in them, and the neglect of the means of their Preservation, fall into grievous Sins *g*; and for a time continue therein *b*; whereby they incur God's Displeasure *i*, and grieve his holy Spirit *k*, come to be deprived of some measure of their Graces and Comforts *l*, have their Hearts hardened *m*, and their Consciences wounded *n*, hurt and scandalize others *o*, and bring temporal Judgments upon themselves *p*.

g Mat. 26. 70, 72, 74. *b* Psal. 51. the Title, & v. 14. *i* Isa. 64. 5, 7, 9. 2 Sam. 11. 27. *k* Eph. 4. 30. *l* Psal. 51. 8, 10, 12. Rev. 2. 4. Cant. 5. 2, 3, 4, 6. *m* Isa. 63. 17. Mark 6. 52. & 16. 14. *n* Psal. 32. 3, 4. & 51. 8. *o* 2 Sam. 12. 14. *p* Psal. 89. 31, 32. 1 Cor. 11. 32.

CHAP. XVIII.

Of the Assurance of Grace and Salvation.

I. ALtho Hypocrites, and other unregenerate Men, may vainly deceive themselves with false Hopes, and carnal Presumptions, of being in the Favour of God, and Estate of Salvation,

on *a*, which Hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in Sincerity, endeavouring to walk in all good Conscience before him, may, in this Life, be certainly assured that they are in the state of Grace *c*; and may rejoice in the hope of the Glory of God, which Hope shall never make them ashamed *d*.

a Job 8. 13, 14. Mic. 3. 11. Deut. 29. 19. John 8. 41. *b* Mat. 7. 22, 23. *c* 1 John 2. 3. & 3. 14, 18, 19, 21, 24. & 5. 13. *d* Rom. 5. 2, 5.

II. This certainly is not a bare conjectural and probable Perswasion, grounded upon a fallible Hope *e*: but an infallible Assurance of Faith, founded upon the divine Truth of the Promises of Salvation *f*, the inward Evidence of those Graces unto which these Promises are made *g*, the Testimony of the Spirit of Adoption witnessing with our Spirits, that we are the Children of God *h*: which Spirit is the earnest of our Inheritance, whereby we are sealed to the day of Redemption *i*.

e Heb. 6. 11, 19. *f* Heb. 6. 17, 18. *g* 2 Pet. 1. 4, 5, 10, 11. 1 John 2. 3. & 3. 14. 2 Cor. 1. 12. *h* Rom. 8. 15, 16. *i* Eph. 3. 13, 14. & 4. 30. 2 Cor. 1. 21, 22.

III. This infallible Assurance doth not so belong to the Essence of Faith, but that

a

a true Believer may wait long, and conflict with many Difficulties, before he be Partaker of it *k*: Yet being inabled by the Spirit to know the things which are freely given him of God, he may without extraordinary Revelation, in the right uſe of ordinary means, attain thereunto *l*. And therefore it is the Duty of every one to give all Diligence to make his Calling and Election ſure *m*, that thereby his Heart may be enlarged in Peace and Joy in the holy Ghoſt, in Love and Thankfulneſs to God, and in Strength and Cheerfulneſs in the Duties of Obedience, the proper Fruits of his Aſſurance *n*: ſo far is it from inclining Men to Looſneſs *o*.

k 1 John 5. 13. Iſa. 50. 10. Mark 9.24. Pſal.88. *throughout*: & 77. 1, to 12. *l* 1 Cor. 2. 12. 1 John 4. 13. Heb. 6. 11, 12. Eph. 3. 17, 18, 19. *m* 2 Pet. 1. 10. *n* Rom. 5. 1, 2, 5. Rom. 14. 17. & 15. 13. Eph. 1. 3, 4. Pſal. 4. 6, 7. & 119. 32. *o* 1 John 2. 1, 2. Rom. 6. 1, 2. Titus 2. 11, 12, 14. 2 Cor. 7. 1. Rom. 8. 1, 12. 1 John 3. 2, 3. Pſal. 130. 4. 1 John 1. 6, 7.

IV. True Believers may have the Aſſurance of their Salvation divers ways ſhaken, diminiſhed, and intermitted, as by Negligence in preſerving of it, by falling into ſome ſpecial Sin, which woundeth the Conſcience, and grieveth the Spirit; by ſome ſudden

dden or vehement Temptation, by God's withdrawing the Light of his Countenance, and suffering even such as fear him to walk in Darkness, and to have no Light *p*; yet are they never utterly destitute of that Seed of God, and Life of Faith, that Love of Christ and the Brethren, that Sincerity of Heart, and Conscience of Duty, out of which, by the Operation of the Spirit, this Assurance may in due time be revived *q*, and by the which in the mean time they are supported from utter Despair *r*.

p Cant. 5. 2, 3, 6. Psal. 51. 8, 12, 14. Eph. 4. 30, 1. Psal. 77. 1, to 10. Mat. 26. 69, to 72. Psal. 31. 22. & 88, *throughout*. Isa. 50. 10. *q* 1 John 3. 9. Luke 22. 32. Job 13. 15. Psal. 73. 15. & 51. 8, 12. Isa. 50. 10. *r* Mich. 7. 7, 8, 9. Jer. 32. 40. Isa. 45. 17, 8, 9, 10. Psal. 22. 1. & 88, *throughout*.

CHAP. XIX.

Of the Law of God.

I. GOD gave to *Adam* a Law, as a Covenant of Works, by which he bound him, and all his Posterity, to personal, entire, exact, and perpetual Obedience; promised Life upon the fulfilling, and threatned Death upon the breach of it;

it; and endued him with Power and Ability to keep it *a*.

a Gen. 1. 26, 27. *with* Gen. 2. 17. Rom. 2. 14, 15. & 10. 5. & 5. 12, 19. Gal. 3. 10, 12. Eccles. 7. 29. Job 28. 28.

II. This Law, after his Fall, continued to be a perfect Rule of Righteousness, and such as was delivered by God upon *Mount Sinai*, in ten Commandments, and written in two Tables *b*; the four first Commandments containing our Duty towards God, and the other six, our Duty to Man *c*.

b James 1. 25. & 2. 8, 10, 11, 12. Rom. 13. 8, 9. Deut. 5. 32. & 10. 4. Exod. 34. 1. *c* Mat. 2. 37, *to* 40.

III. Beside this Law, commonly called *moral*, God was pleased to give the People of *Israel*, as a Church under Age, Ceremonial Laws, containing several typical Ordinances, partly of Worship, prefiguring Christ, his Graces, Actions, Sufferings and Benefits *d*, and partly holding forth divers Instructions of moral Duties *e*. All which Ceremonial Laws are now abrogated under the New Testament *f*.

d Heb. 9*th* chap. Heb. 10. 1. Gal. 4. 1, 2, 3. Col. 2. 17. *e* 1 Cor. 5. 7. 2 Cor. 6. 17. Jude v. 23. *f* Col. 2. 14, 16, 17. Dan. 9. 27. Eph. 2. 15, 16.

IV. To them also, as a Body politick; he gave sundry Judicial Laws, which expired

red together with the state of that People; not obliging any other now, further than the general Equity thereof may require *g*.

g Exod. 21*st* chap. Exod. 22. 1, to 29. Gen. 49. 10. *with* 1 Pet. 2. 13,14. Mat. 5. 17. *with* ver. 38, 39. 1 Cor. 9. 8, 9, 10.

V. The Moral Law doth for ever bind all, as well justified Persons, as others, to the Obedience thereof *h*: and that not only in regard of the matter contained in it, but also in respect of the Authority of God the Creator, who gave it *i*. Neither doth Christ in the Gospel any way dissolve, but much strengthen this Obligation *k*.

h Rom. 13.8,9,10. Eph. 6.2. 1 Joh. 2.3,4,7,8. *i* Jam. 2.10,11. *k* Mat. 5.17,18,19. Jam. 2.8. Rom. 3. 31.

VI. Altho true Believers be not under the Law, as a Covenant of Works, to be thereby justified or condemned *l*; yet it is of great use to them, as well as to others, in that, as a Rule of Life informing them of the Will of God, and their Duty, it directs and binds them to walk accordingly *m*; discovering also the sinful Pollutions of their Nature, Hearts and Lives *n*: So as, examining themselves thereby, they may come to further

l Rom. 6. 14. Gal. 2. 16. Gal. 3. 13. Gal. 4. 4, 5. Acts 13. 39. Rom. 8. 1. *m* Rom. 7. 12, 22, 25. Psal. 119. 4, 5, 6. 1 Cor. 7. 19. Gal. 5. 14, 16, 18, 19, 20, 21, 22, 23. *n* Rom. 7. 7. Rom. 3. 20.

further Conviction of, Humiliation for, and Hatred against Sin *o*, together with a clearer sight of the need they have of Christ, and the Perfection of his Obedience *p*. It is likewise of use to the Regenerate, to restrain their Corruptions, in that it forbids Sin *q*, and the Threatnings of it serve to shew what even their Sins deserve; and what Afflictions in this Life they may expect for them, altho freed from the Curse thereof threatned in the Law *r*. The Promises of it in like manner shew them God's Approbation of Obedience, and what Blessings they may expect upon the performance thereof *s*; altho not as due to them by the Law, as a Covenant of Works. So as a Man's doing good, and refraining from evil, because the Law encourageth to the one, and deterreth from the other, is no Evidence of his being under the Law, and not under Grace *u*.

o James 1. 23, 24, 25. Rom. 7. 9, 14, 24. *p* Gal. 3. 24. Rom. 7. 24, 25. Rom. 8. 3, 4. *q* James 2. 11. Psal. 119. 101, 104, 128. *r* Ezra 9. 13, 14. Psal. 89. 30, *to* 34. *s* Levit. 26. 1, *to* 14. *with* 2 Cor. 6. 16. Ephes. 6. 2, 3. Psal. 37. 11. Mat. 5. 5. Psal. 19. 11. *t* Gal. 2. 16. Luke 17. 10. *u* Rom. 6. 12, 14. 1 Pet. 3. 8, *to* 12. *with* Psalm 34. 12, 13, 14, 15, 16. Heb. 12. 28, 29.

VII. Neither are the forementioned

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Uses of the Law contrary to the Grace of the Gospel, but do sweetly comply with it *w*, the Spirit of Christ subduing and enabling the Will of Man to do that, freely and chearfully, which the Will of God revealed in the Law, requireth to be done *x*.

w Gal. 3. 21. *x* Ezek. 36. 27. Heb. 8. 10. *with* Jer. 31. 33.

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THE Liberty which Christ hath purchased for Believers under the Gospel, consists in their Freedom from the Guilt of Sin, the condemning Wrath of God, the Curse of the moral Law *a*; and in their being delivered from this present evil World, Bondage to Satan, and Dominion of Sin *b*; from the evil of Afflictions; the Sting of Death, the Victory of the Grave, and everlasting Damnation *c*; as also, in their free Access to God *d*, and their yielding Obedience unto him, not out

a Tit. 2. 14. 1 Thess. 1. 10. Gal. 3. 13. *b* Gal. 1. 4. Col. 1. 13. Acts 26. 18. Rom. 6. 14. *c* Rom. 8. 28. Psal. 119. 71. 1 Cor. 15. 54, 55, 56, 57. Rom. 8. 1. *d* Rom. 5. 1, 2.

out of ſlaviſh Fear, but a Child-like Love and willing Mind *e*. All which were common alſo to Believers under the Law *f*. But under the New Teſtament, the Liberty of Chriſtians is further enlarged, in their Freedom from the Yoke of the Ceremonial Law, to which the Jewiſh Church was ſubjected *g*, and in greater Boldneſs of Acceſs to the Throne of Grace *h*, and in fuller Communication of the free Spirit of God, than Believers under the Law did ordinarily partake of *i*.

e Rom. 8. 14, 15. 1 John 4. 18. *f* Gal. 3. 9, 14. *g* Gal. 4. 1, 2, 3, 6, 7. & 5. 1, Acts 15. 10, 11. *h* Heb. 4. 14, 16. & 10. 19, 20, 21, 22. *i* John 7. 38, 39. 2 Cor. 3. 13, 17, 18.

II. God alone is Lord of the Conſcience *k*, and hath left it free from the Doctrines and Commandments of Men, which are in any thing contrary to his Word, or beſide it, in matters of Faith or Worſhip *l*. So that, to believe ſuch Doctrines, or to obey ſuch Commands, out of Conſcience, is to betray true Liberty of Conſcience *m*; and the requiring of an implicite Faith, and an abſolute and blind Obedience, is, to deſtroy

k James 4. 12. Rom. 14. 4. *l* Acts 4. 19. & 5. 29. 1 Cor. 7. 23. Mat. 23. 8, 9, 10. 2 Cor. 1. 24. Mat. 15 9. *m* Col. 2. 20, 22, 23. Gal. 1. 10. & 2. 4, 5. & 5. 1.

ſtroy Liberty of Conſcience, and Reaſon alſo *n*.

n Rom. 10. 17. & 14. 23. Iſa. 8. 20. Acts 17. 11. John 4. 22. Hoſ. 5. 11. Rev. 13. 12, 16, 17. Jer. 8. 9.

III. They, who upon pretence of Chriſtian Liberty, do practiſe any Sin, or cheriſh any Luſt, do thereby deſtroy the end of Chriſtian Liberty, which is, that being delivered out of the Hand of our Enemies, we might ſerve the Lord without Fear, in Holineſs and Righteouſneſs before him all the Days of our Life *o*.

o Gal. 5. 13. 1 Pet. 2. 16. 2 Pet. 2. 19. John 8. 34. Luke 1. 74, 75.

IV. And becauſe the Powers which God hath ordained, and the Liberty which Chriſt hath purchaſed, are not intended by God to deſtroy, but mutally to uphold and preſerve one another: They, who upon pretence of Chriſtian Liberty ſhall oppoſe any lawful Power, or the lawful Exerciſe of it, whether it be civil or eccleſiaſtical, reſiſt the Ordinance of God *p*. And for their publiſhing of ſuch Opinions, or maintaining of ſuch Practices, as are contrary to the Light of Nature, or to the known Principles of Chriſtianity, whether con-

p Mat. 12. 25. 1 Pet. 2, 13, 14, 16. Rom. 13. 1, 8. Heb. 13. 17.

cerning Faith, Worship, or Conversation, to the Power of Godliness, or such erroneous Opinions or Practices, as either in their own Nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q*, and by the Power of the civil Magistrate *r*.

q Rom. 1. 32. *with* 1 Cor. 5. 1, 5, 11, 13. 2 John 10. 11. 2 Thess. 3. 14. & 1 Tim. 6. 3, 4, 5. & Tit. 1. 10, 11, 13. & Tit. 3. 10. *with* Mat. 18. 15, 16, 17. 1 Tim. 1. 19, 20. Rev. 2. 2, 14, 15, 20. & 3. 9. *r* Deut. 13. 6, *to* 12. Rom. 13. 3, 4. *with* 2 John v. 10, 11. Ezra 7. 23, 25, *to* 28. Rev. 17. 12, 16, 17. Neh. 13. 15, 17, 21, 22, 25, 30. 2 Kings 23. 5, 6, 9, 20, 21. 2 Chron. 34. 33. & chap. 15. 12, 13, 16. Dan. 3. 29. 1 Tim. 2. 2. Isa. 49. 23. Zech. 13. 2, 3.

CHAP. XXI.

Of religious Worship, and the Sabbath Day.

I. THE Light of Nature sheweth that there is a God, who hath Lordship and Soveraignity over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trust-

ed in, and ſerved with all the Heart, and with all the Soul, and with all the Might *a*. But the acceptable way of worſhipping the true God, is inſtituted by himſelf, and ſo limitted by his own revealed Will, that he may not be worſhipped according to the Imagination and Devices of Men, or the Suggeſtions of Satan, under any viſible Repreſentation, or any other way, not preſcribed in the holy Scripture *b*.

a Rom. 1. 20. Acts 17. 24. Pſal. 119. 68. Jer. 10. 7. Pſal. 31. 23. & 18. 3. Rom. 10. 12. Pſal. 62. 8. Joſ. 24. 14. Mark 12. 33. *b* Deut. 12. 32. Mat. 15. 9. Acts 17. 25. Mat. 4. 9, 10. Deut. 15, *to* 20. Exod 20. 4, 5, 6. Col. 2. 23.

II. Religious Worſhip is to be given to God the Father, Son, and Holy Ghoſt, and to him alone *c*, not to Angels, Saints, or any other Creature *d*; and ſince the Fall, not without a Mediator; nor in the Mediation of any other but of Chriſt alone *e*.

c Mat. 4. 10. *with* John 5. 23. & 2 Cor. 13. 14. *d* Col. 2. 18. Rev. 19. 10. Rom. 1. 25. *e* John 14. 6. 1 Tim. 2. 5. Eph. 2. 18. Col. 3. 17.

III. Prayer, with Thankſgiving, being one ſpecial part of religious Worſhip *f*, is by God required of all Men *g*; and, that it may be accepted, it is to be made in the

f Phil. 4. 6. *g* Pſal. 65. 2.

name of the Son *h*, by the help of his Spirit *i*, according to his Will *k*, with Understanding, Reverence, Humility, Fervency, Faith, Love, and Perseverance *l*, and if vocal, in a known Tongue *m*.

h John 14. 13, 14. 1 Pet. 2. 5. *i* Rom. 8. 26. *k* 1 John 5. 14. *l* Psal. 47. 7. Eccles. 5. 1, 2. Heb. 12. 28. Gen. 18. 27. Lam. 5. 16. James 1. 6, 7. Mark 11. 24. Mat. 6. 12, 14, 15. Col. 4. 2. Ephes. 6. 18. *m* 1 Cor. 14. 14.

IV. Prayer is to be made for things lawful *n*, and for all sorts of Men living, or that shall live hereafter *o*, but not for the dead *p*, nor for those of whom it may be known, that they have sinned the Sin unto Death *q*.

n 1 John 5. 14. *o* 1 Tim. 2. 1, 2. John 17. 20. 2 Sam. 7. 29. Ruth 4. 12. *p* 2 Sam. 12. 21, 22, 23. *with* Luke 16. 25, 26. Rev. 14. 13. *q* 1 John 5. 16.

V. The reading of the Scriptures with godly Fear *r*, the sound Preaching *s*, and conscionable hearing of the Word, in obedience unto God, with Understanding, Faith and Reverence *t*, singing of Psalms with Grace in the Heart *u*, as also, the due Administration, and worthy receiving of the Sacraments instituted by Christ; are all parts of the ordinary religious Worship of God;

r Acts 15. 21. Rev. 1. 3. *s* 2 Tim. 4. 2. *t* James 1. 22. Acts 10. 33. Mat. 13. 19. Heb. 4. 2. Isa. 66. 2. *u* Col. 3. 16. Ephes. 5. 19. James 5. 13.

God *w*; besides religious Oaths *x*, Vows *y*, solemn Fastings *z*, and Thanksgivings upon special Occasions *a*, which are, in their several Times and Seasons to be used, in an holy and religious manner *b*.

w Mat. 28. 19. 1 Cor. 11. 23, *to* 29. Acts 2. 42. *x* Deut. 6. 13. *with* Nehem 10. 29. *y* Isa. 19. 21. *with* Eccles. 5. 4, 5. *z* Joel 2. 12. Esther 4. 16. Mat. 9. 15. 1 Cor. 7. 5. *a* Psal. 107. *throughout.* Esther 9. 22. *b* Heb. 12. 38.

VI. Neither Prayer, nor any other part of religious Worship, is now under the Gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*; but God is to be worshipped every where *d*, in Spirit and Truth *e*; as in private Families *f*, daily *g*, and in secret, each one by himself *h*; so, more solemnly in the publick Assemblies, which are not carelesly or wilfully to be neglected or forsaken, when God by his Word or Providence calleth thereunto *i*.

c John 4. 21. *d* Mal. 1. 11. 1 Tim. 2. 8. *e* John 4. 23, 24. *f* Jer. 10. 25. Deut. 6. 6, 7. Job 1. 5. 2 Sam. 6. 18, 20. 1 Pet. 3. 7. Acts 10. 2. *g* Mat. 6. 11. *h* Mat. 6. 6. Ephes. 6. 18. *i* Isa. 56. 6, 7. Heb. 10. 25. Prov. 1. 20, 21, 24. & 8. 34. Acts 13. 42. Luke 4. 16. Acts 2. 42.

VII. As it is of the Law of Nature, that, in general, a due proportion of Time

be set apart for the Worship of God, so, in his Word, by a positive, moral and perpetual Commandment, binding all Men, in all Ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him *k*; which from the beginning of the World to the Resurrection of Christ, was the last day of the Week; and from the Resurrection of Christ, was changed into the first day of the Week *l*, which in Scripture is called the *Lord's Day m*, and is to be continued to the end of the World, as the *Christian Sabbath n*.

k Exod. 20. 8, 10, 11. Isa. 56. 2, 4, 6, 7. *l* Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7. *m* Rev. 1. 10. *n* Exod. 20. 8, 10. *with* Mat. 5. 17, 18.

VIII. This Sabbath is then kept holy unto the Lord, when Men, after a due preparing of their Hearts, and ordering of their common Affairs before-hand, do not only observe a holy Rest all the Day from their own Works, Words, and Thoughts, about their worldly Employments and Recreation *o*, but also are taken up the whole time, in the publick and private Exercises of his Worship, and in the Duties of Necessity and Mercy *p*.

CHAP.

o Exod. 20. 8, & 16. 23, 25, 26, 29, 30. & 31. 15, 16, 17. Isa. 58. 13. Neh. 13. 15, 16, 17, 18, 19, 21, 22. *p* Isa. 58. 13. Mat. 12. 1, *to* 13.

CHAP. XXII.

Of lawful Oaths and Vows.

I. A Lawful Oath is a part of religious Worſhip *a*, wherein, upon juſt occaſion, the Perſon ſwearing ſolemnly, calleth God to witneſs what he aſſerteth, or promiſeth, and to judg him according to the Truth or Falſhood of what he ſweareth *b*.

a Deut. 10. 20. *b* Exod. 20. 7. Levit. 19. 12. 2 Cor. 1. 23. 2 Chron. 6. 22, 23.

II. The Name of God only is that by which Men ought to ſwear; and therein it is to be uſed with all holy Fear and Reverence *c*. Therefore to ſwear vainly or raſhly, by that glorious and dreadful Name, or to ſwear at all by any other thing, is ſinful and to be abhorred *d*. Yet, as in matters of Weight and Moment, an Oath is warranted by the Word of God under the New Teſtament, as well as under the Old *e*; ſo, a lawful Oath, being impoſed by lawful Authority, in ſuch matters ought to be taken *f*.

III.

c Deut. 6. 13. *d* Exod. 20. 7. Jer. 5. 7. Mat. 5. 34, 37. James 5. 12. *e* Heb. 6. 16. 2 Cor. 1. 23. Iſa. 65. 16. *f* 1 Kings 8. 31. Neh. 13. 25. Ezra 10. 5.

III. Whosoever taketh an Oath, ought duly to consider the Weightiness of so solemn an Act; and therein to avouch nothing, but what he is fully persuaded is the Truth *g*. Neither may any Man bind himself by Oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform *h*. Yet it is a Sin to refuse an Oath, touching any thing that is good and just, being imposed by lawful Authority *i*.

g Exod. 20. 7. Jer. 4. 2. *h* Gen. 24. 2, 3, 5, 6, 8, 9. *i* Numb. 5. 19, 21. Neh. 5. 12. Exod. 22. 7, *to* 11.

IV. An Oath is to be taken in the plain and common Sense of the Words, without Equivocation, or mental Reservation *k*. It cannot oblige to Sin: But, in any thing not sinful, being taken, it binds to Performance, altho to a Man's own Hurt *l*; nor is it to be violated, altho made to Hereticks, or Infidels *m*.

k Jer 4. 2. Psal. 24. 4. *l* 1 Sam. 25. 22, 32, 33, 34. Psal. 15. 4. *m* Ezek. 17. 16, 18, 19. Josh. 9. 18, 19. *with* 2 Sam. 22. 1.

V. A Vow is of the like Nature with a promissory Oath, and ought to be made with the like religious Care, and to be performed with the like Faithfulness *n*.

VI.

n Isa. 19. 21. Eccles. 5. 4, 5, 6. Psal. 61. 8. & 66. 13, 14.

VI. It is not to be made to any Creature, but to God alone *o*: And, that it may be accepted, it is to be made voluntarily, out of Faith and Conscience of Duty, in way of Thankfulness for Mercy received, or for the obtaining of what we want, whereby we more strictly bind our selves to necessary Duties, or to other things, so far, and so long, as they may fitly conduce thereunto *p*.

o Psal. 76. 11. Jer. 44. 25, 26. *p* Deut. 23. 21, 22, 23. Psal. 50. 14. Gen. 28. 20, 21, 22. 1 Sam. 1. 11. Psal. 66. 13, 14. & 132. 2, 3, 4. 5.

VII. No Man may vow to do any thing forbidden in the Word of God, or what would hinder any Duty therein commanded, or which is not in his own Power, and for the Performance whereof he hath no Promise of Ability from God *q*. In which respect, popish monastical Vows of perpetual single Life, professed Poverty, and regular Obedience, are so far from being degrees of higher Perfection, that they are superstitious and sinful Snares, in which no Christian may intangle himself *r*.

q Acts 23. 12, 14. Mark 6. 26. Numb. 30. 5, 8, 12, 13. *r* Mat. 19. 11, 12. 1 Cor. 7. 2, 9. Eph. 4. 28. 1 Pet. 4. 2. 1 Cor. 7. 23.

CHAP.

CHAP. XXIII.

Of the Civil Magistrate.

I. GOD; the supreme Lord and King of all the World, hath ordained Civil Magistrates to be under him, over the People, for his own Glory, and the publick Good, and to this end hath armed them with the Power of the Sword, for the Defence and Encouragement of them that are good, and for the Punishment of evil Doers *a*.

a Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13, 14.

II. It is lawful for Christians to accept and execute the Office of a Magistrate, when called thereunto *b*; in the managing whereof, as they ought especially to maintain Piety, Justice and Peace, according to the wholesom Laws of each Commonwealth *c*; so, for that end they may lawfully now, under the New Testament, wage War upon just and necessary occasion *d*.

b Prov. 8. 15, 16. Rom. 13. 1, 2, 4. *c* Psal. 2. 10, 11, 12. 1 Tim. 2. 2. Psal. 82. 3, 4. 2 Sam. 23. 3. 1 Pet. 2. 13. *d* Luke 3. 14. Rom. 13. 4. Mat. 8, 9, 10. Acts 10. 1, 2. Rev. 17. 14, 16.

III. The civil Magistrate may not assume to himself the Administration of the Word

Word and Sacraments, or the Power of the Keys of the Kingdom of Heaven *e*; yet he hath Authority, and it is his Duty to take order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and intire, that all Blasphemies and Heresies be suppressed, all Corruptions and Abuses in Worship and Discipline prevented, or reformed; and all the Ordinances of God duly settled, administred, and observed *f*. For the better effecting whereof, he hath Power to call Synods, to be present at them, and to provide, that whatsoever is transacted in them, be according to the mind of God *g*.

e 2 Chron. 26. 18. *with* Mat. 18. 17. & 16. 19. & 1 Cor. 12. 28, 29. Ephes. 4. 11, 12. 1 Cor. 4. 1, 2. Rom. 10. 15. Heb. 5. 4. *f* Isa. 49. 23. Psal. 122. 9. Ezra 7. 23, 25, 26, 27, 28. Lev. 24. 16. Deut 13. 5, 6, 12. 2 Kings 18. 4. 1 Chron. 13. 1, *to* 9. 2 Kings 23. 1, *to* 26. 2 Chron. 34. 33. & 15. 12, 13. *g* 2 Chron. 19. 8, 9, 10, 11. & 29, 30, Chapters. Mat. 2. 4, 5.

IV. It is the Duty of People to pray for Magistrates *h*, to honour their Persons *i*, to pay them Tribute and other Dues *k*, to obey their lawful Commands, and to be subject to their Authority, for Conscience sake *l*. Infidelity, or Difference in Religion,

h 1 Tim. 2. 1, 2. *i* 1 Pet. 2. 17. *k* Rom. 13. 6, 7. *l* Rom. 13. 5. Tit. 3. 1.

gion, doth not make void the Magistrates just and legal Authority, nor free the People from their due Obedience to him: *m* from which Ecclesiastical Persons are not exempted *n*, much less hath the Pope any Power or Jurisdiction over them in their Dominions, or over any of their People; and least of all, to deprive them of their Dominions, or Lives, if he shall judge them to be Hereticks, or upon any other Pretence whatsoever *o*.

m 1 Pet. 2. 13, 14, 16. *n* Rom. 13. 1. 1 Kings 2. 35. Acts 25. 9, 10, 11. 2 Pet. 2. 1, 10, 11. Jude 8, *to* 11. *o* 2 Thess. 2. 4. Rev. 13. 15, 16, 17.

CHAP. XXIV.

Of Marriage, and Divorce.

I. MArriage is between one Man and one Woman: neither is it lawful for any Man to have more than one Wife, nor for any Woman to have more than one Husband at the same time *a*.

a Gen. 2. 24. Mat. 19. 5, 6. Prov. 2. 17.

II. Marriage was ordained for the mutual Help of Husband and Wife *b*, for the increase of Mankind with a legitimate Is-

sue

b Gen. 2. 18.

sue, and of the Church with an holy Seed *c*, and for preventing of Uncleanness *d*.

c Mal. 2. 15. *d* 1 Cor. 7. 2, 9.

III. It is lawful for all sorts of People to marry, who are able with Judgment to give their Consent *e*. Yet is it the Duty of Christians to marry only in the Lord *f*; and therefore such as profess the true reformed Religion, should not marry with Infidels, Papists or other Idolaters. Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their Life, or maintain damnable Heresies *g*.

e Heb. 13. 4. 1 Tim. 4. 3. 1 Cor. 7. 36, 37. 38. Gen. 24. 57, 58. *f* 1 Cor. 7. 39. *g* Gen. 34. 14. Exod. 34. 16. Deut. 7. 3, 4. 1 Kings 11. 4. Neh. 13. 25, 26, 27. Mal. 2. 11, 12. 2 Cor. 6. 14.

IV. Marriage ought not to be within the Degrees of Consanguinity or Affinity forbidden in the Word *h*. Nor can such incestuous Marriages ever be made lawful by any Law of Man, or Consent of Parties, so as those Persons may live together as Man and Wife *i*. The Man may not marry any of his Wife's Kindred, nearer in Blood than he may of his own; nor the Woman of her Husband's Kindred, nearer

E in

b Lev. 18 Chapter. 1 Cor. 5. 1. Amos 2. 7.

in Blood than of her own *k*.

k Lev. 20. 19, 20, 21.

V. Adultery, or Fornication committed after a Contract, being detected before Marriage, giveth just Occasion to the innocent Party to dissolve that Contract *l*. In the case of Adultery after Marriage, it is lawful for the innocent Party to sue out a Divorce *m*, and after the Divorce to marry another, as if the offending Party were dead *n*.

l Mat. 1. 18, 19, 20. *m* Mat. 5. 31, 32. *n* Mat. 19. 5. Rom. 7. 2, 3.

VI. Altho the Corruption of Man be such as is apt to study Arguments, unduly to put asunder those whom God hath joyned together in Marriage, yet nothing but Adultery, or such wilful Desertion as can no way be remedied by the Church or Civil Magistrate, is Cause sufficient of dissolving the Bond of Marriage *o*, wherein a publick and orderly Course of Proceeding is to be observed: And the Persons concerned in it, not left to their own Wills and Discretion in their own Case *p*.

o Mat. 19. 8, 9. 1 Cor. 7. 15. Mat. 19. 6. *p* Deut. 24. 1, to 4.

CHAP.

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CHAP. XXV.

Of the Church.

I. THE Catholick or Univerſal Church which is inviſible, conſiſts of the whole Number of the Elect, that have been, are, or ſhall be gathered into one, under Chriſt the Head thereof; and is the Spouſe, the Body, the Fulneſs of him that filleth all in all *a*.

a Epheſ. 1. 10, 22, 23. & Epheſ. 5. 23, 27, 32. Col. 1. 18.

II. The viſible Church, which is alſo Catholick or Univerſal, under the Goſpel (not confined to one Nation, as before under the Law) conſiſts of all thoſe, throughout the World, that profeſs the true Religion *b*; together with their Children *c*, and is the Kingdom of the Lord Jeſus Chriſt *d*, the Houſe and Family of God *e*, out of which there is no ordinary poſſibility of Salvation *f*.

b 1 Cor. 1. 2. & 12. 12, 13. Pſal. 2. 8. Rev. 7. 9. Rom. 15. 9, to 12. *c* 1 Cor. 7. 14. Acts 2. 39. Ezek. 16. 20, 21. Rom. 11. 16. Gen. 3. 15. & 17. 7. *d* Mat. 13. 47. Iſa. 9. 7. *e* Eph. 2. 19. Epheſ. 3. 15. *f* Acts 2. 47.

III. Unto this Catholick viſible Church, Chriſt hath given the Miniſtry, Oracles,

and Ordinances of God, for the gathering and perfecting of the Saints in this Life to the end of the World: And doth by his own Presence and Spirit, according to his Promise, make them effectual thereunto *g*.

g 1 Cor. 12. 28. Ephes. 4. 11, 12, 13. Mat. 28. 19, 20. Isa. 59. 21.

IV. This Catholick Church hath been sometimes more, sometimes less visible *h*. And particular Churches, which are Members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administred, and publick Worship performed more or less purely in them *i*.

h Rom. 11. 3, 4. Rev. 12. 6, 14. *i* Rev. 2, 3, Chap. 1 Cor. 5. 6, 7.

V. The purest Churches under Heaven are subject both to Mixture and Error *k*; and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheless there shall be always a Church on Earth to worship God according to his Will *m*.

k 1 Cor. 13. 12. Rev. 2, 3, Chapters. Mat. 13. 24, to 30, 47. *l* Rev. 18. 2. Rom. 11. 18, to 22. *m* Mat. 16. 18. Psal. 72. 17. & 102. 28. Mat. 28. 19, 20.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*, nor can

n Col. 1. 18. Eph. 1. 22.

can the Pope of *Rome*, in any Senſe, be Head thereof, but is that Antichriſt, that Man of Sin, and Son of Perdition, that exalteth himſelf in the Church, againſt Chriſt, and all that is called God *o*.

o Mat. 23. 8, 9, 10. 2 Theſſ. 2. 3, 4, 8, 9. Rev. 13. 6.

CHAP. XXVI.

Of the Communion of Saints.

I. ALL Saints that are united to Jeſus Chriſt their Head, by his Spirit, and by Faith, have Fellowſhip with him in his Graces, Sufferings, Death, Reſurrection, and Glory *a*: And, being united to one another in Love, they have Communion in each others Gifts and Graces *b*, and are obliged to the performance of ſuch Duties, publick and private, as do conduce to their mutual Good, both in the inward and outward Man *c*.

a 1 John 1. 3. Epheſ. 3. 16, to 19. John 1. 16. Epheſ. 2. 5, 6. Phil. 3. 10. Rom. 6. 5, 6. 2 Tim. 2. 12. *b* Epheſ. 4. 15, 16. 1 Cor. 12. 7. & 3. 21, 22, 23. Col. 2. 19. *c* 1 Theſſ. 5. 11, 14. Rom. 1. 11, 12, 14. 1 John 3. 16, 17, 18. Gal. 6. 10.

II. Saints by Profeſſion are bound to maintain an holy Fellowſhip and Commu-

nion in the Worſhip of God; and in performing ſuch other ſpiritual Services as tend to their mutual Edification *d*, as alſo, in relieving each other in outward things; according to their ſeveral Abilities and Neceſſities. Which Communion, as God offereth Opportunity, is to be extended to all thoſe, who in every place call upon the Name of the Lord Jeſus *e*.

d Heb. 10. 24, 25. Acts 2. 42, 46. Iſa. 2. 3. 1 Cor. 11. 20. *e* Acts 2. 44, 45. 1 John 3. 17. 2 Cor. 8, 9, Chapters. Acts 11. 29, 30.

III. This Communion which the Saints have with Chriſt, doth not make them in any wiſe Partakers of the Subſtance of his Godhead, or to be equal with Chriſt in any reſpect, either of which to affirm, is impious and blaſphemous *f*. Nor doth their Communion one with another as Saints, take away, or infringe the Title or Propriety which each Man hath in his Goods and Poſſeſſions *g*.

f Col. 1. 18, 19. 1 Cor. 8. 6. Iſa. 42. 8. 1 Tim. 6. 15, 16. Pſal. 45. 7. *with* Heb. 1. 8, 9. *g* Exod. 20. 15. Eph. 4. 28. Acts 5. 4.

CHAP.

CHAP. XXVII.

Of the Sacraments.

I. SAcraments are holy Signs and Seals of the Covenant of Grace *a*, immediately instituted by God *b*, to represent Christ and his Benefits; and to confirm our Interest in him *c*; as also to put a visible Difference between those that belong unto the Church, and the rest of the World *d*; And solemnly to engage them to the Service of God in Christ, according to his Word *e*.

a Rom. 4. 11. Gen. 17. 7, 10. *b* Mat. 28. 19. 1 Cor. 11. 23. *c* 1 Cor. 10. 16. & 11. 25, 26. Gal. 3. 17. *d* Rom. 15. 8. Exod. 12. 48. Gen. 34. 14. *e* Rom. 6. 3, 4. 1 Cor. 10. 16, 21.

II. There is in every Sacrament a spiritual Relation, or Sacramental Union between the Sign and the Thing signified, whence it comes to pass, that the Names and Effects of the one, are attributed to the other *f*.

f Gen. 17. 10. Mat. 26. 27, 28. Tit. 3. 5.

III. The Grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any Power in them: neither doth the Efficacy of a Sacrament depend upon the Piety, or Intention of him that

doth adminiſter it *g*: but upon the Work of the Spirit *h*, and the Word of Inſtitution, which contains, together with a Precept authorizing the Uſe thereof, a Promiſe of Benefit to worthy Receivers *i*.

g Rom. 2. 28, 29. 1 Pet. 3. 21. *h* Matth. 3. 11. 1 Cor. 12. 13. *i* Mat. 26. 27, 28. & 28. 19, 20.

IV. There be only two Sacraments ordained by Chriſt our Lord, in the Goſpel; that is to ſay, Baptiſm and the Supper of the Lord; neither of which may be diſpenſed by any, but by a Miniſter of the Word lawfully ordained *k*.

k Mar. 28. 19. 1 Cor. 11. 20, 23. & 4. 1. Heb. 5. 4.

V. The Sacraments of the Old Teſtament, in regard of the ſpiritual things thereby ſignified, and exhibited, were for Subſtance the ſame with thoſe of the new *l*.

l 1 Cor. 10. 1, 2, 3, 4.

CHAP. XXVIII.

Of Baptiſm.

I. BAptiſm is a Sacrament of the New Teſtament, ordained by Jeſus Chriſt *a*, not only for the ſolemn Admiſſion of the Party baptized into the viſible Church;

a Mat. 28. 19.

Church *b*; but also to be unto him a Sign and Seal of the Covenant of Grace *c*, of his ingrafting into Christ *d*, of Regeneration *e*, of Remission of Sins *f*, and of his giving up unto God through Jesus Christ, to walk in Newness of Life *g*: Which Sacrament is, by Christ's own Appointment, to be continued in his Church until the end of the World *h*.

b 1 Cor. 12. 13. *c* Rom. 4. 11. *with* Col. 2. 11, 12. *d* Gal. 3. 27. Rom. 6. 5. *e* Tit. 3. 5. *f* Mark 1. 4. *g* Rom. 6. 3, 4. *h* Mat. 28. 19, 20.

II. The outward Element to be used in this Sacrament is Water, wherewith the Party is to be baptized, in the Name of the Father, and of the Son, and of the Holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Mat. 3. 11. John 1. 33. Mat. 28. 19, 20.

III. Dipping of the Person into the Water, is not necessary; but Baptism is rightly administred, by pouring, or sprinkling Water upon the Person *k*.

k Heb. 9. 10, 19, to 22. Acts 2. 41. & 16. 33. Mark 7. 4.

IV. Not only those that do actually profess Faith in, and obedience unto Christ *l*, but also the Infants of one, or both believing

l Mark 16. 15, 16. Acts 8. 37, 38.

ving Parents, are to be baptized *m*.

m Gen. 17. 7, 9. *with* Gal. 3. 9, 14. & Col. 2. 11, 12. & Acts 2. 38, 39. & Rom. 4. 11, 12. 1 Cor. 7. 14. Mat. 28. 19. Mark 10. 13, to 16. Luke 18. 15.

V. Altho it be a great Sin, to contemn or neglect this Ordinance *n*, yet Grace and Salvation are not so inseperably annexed unto it, as that no Person can be regenerated or saved without it *o*; or, that all that are baptized, are undoubtedly regenerated *p*.

n Luke 7. 30. *with* Exod. 4. 24, 25, 26. *o* Rom. 4. 11. Acts 10. 2, 4, 22, 31, 45, 47. *p* Acts 8. 13. 23.

VI. The Efficacy of Baptism is not tied to that Moment of Time, wherein it is administred *q*, yet notwithstanding by the right Use of this Ordinance, the Grace promised is not only offered, but really exhibited, and conferred by the Holy Ghost, to such (whether of Age, or Infants) as that Grace belongeth unto, according to the Counsel of God's own Will, in his appointed time *r*.

q John 3. 5, 8. *r* Gal. 3. 27. Tit. 3. 5. Ephes. 5. 25, 26. Acts 2. 38, 41.

VII. The Sacrament of Baptism is but once to be administred unto any Person *s*.

s Tit. 3. 5.

CHAP.

CHAP. XXIX.

Of the Lord's Supper.

I. OUR Lord Jesus, in the Night wherein he was betrayed, instituted the Sacrament of his Body and Blood, called the Lord's Supper, to be observed in his Church, unto the end of the World, for the perpetual Remembrance of the Sacrifice of himself, in his Death: The sealing all Benefits thereof unto true Believers, their spiritual Nourishment, and Growth in him, their further Ingagement in, and to all Duties which they owe unto him, and to be a Bond and Pledge of their Communion with him, and with each other, as Members of his mystical Body *a*.

a 1 Cor. 11. 23, to 26. & 10. 16, 17, 21. 1 Cor. 12. 13.

II. In this Sacrament Christ is not offered up to his Father, nor any real Sacrifice made at all for Remission of Sins of the quick or dead; but only a Commemoration of that one offering up of himself, by himself, upon the Cross, once for all, and a spiritual Oblation of all possible Praise unto God for the same *c*: So that the Popish

b Heb. 9. 22, 25, 26, 28. *c* 1 Cor. 11. 24, 25, 26. Mat. 26. 26, 27.

pish Sacrifice of the Mass (as they call it) is most abominably injurious to Christ's one only Sacrifice, the alone Propitiation for all the Sins of the Elect *d*.

d Heb. 7. 23, 24, 27. & 10. 11, 12, 14, 18.

III. The Lord Jesus hath in this Ordinance appointed his Ministers to declare his Word of Institution to the People, to pray and bless the Elements of Bread and Wine, and thereby to set them apart from a common, to an holy Use, and to take, and break the Bread, to take the Cup, and (they communicating also themselves) to give both to the Communicants *e*, but to none who are not then present in the Congregation *f*.

e Mat. 26. 26, 27, 28. & Mark 14. 22, 23, 24. & Luke 22. 19, 20. *with* 1 Cor. 11. 23, to 26. *f* Acts 20. 7. 1 Cor. 11. 20.

IV. Private Masses, or receiving this Sacrament by a Priest, or any other alone *g*, as likewise the Denial of the Cup to the People *h*, worshipping the Elements, the lifting them up, or carrying them about for Adoration, and the reserving them for any pretended religious Use, are all contrary to the Nature of this Sacrament, and to the Institution of Christ *i*.

V. The

g 1 Cor. 10. 6. *h* Mark 14. 23. 1 Cor. 11. 25, 29. *i* Mat. 15. 9.

V. The outward Elements in this Sacrament, duly ſet apart to the Uſes ordained by Chriſt, have ſuch relation to him crucified, as that truly, yet ſacramentally only, they are ſometimes called by the name of the things they repreſent, to wit, the Body and Blood of Chriſt *k*, albeit in Subſtance and Nature they ſtill remain truly and only Bread and Wine, as they were before *l*.

k Mat. 26. 26, 27, 28. *l* 1 Cor. 11. 26, 27, 28. Mar. 26. 29.

VI. That Doctrine which maintains a Change of the Subſtance of Bread and Wine into the Subſtance of Chriſt's Body and Blood (commonly called Tranſubſtantiation) by conſecration of a Prieſt, or by any other way, is repugnant, not to Scripture alone, but even to common Senſe and Reaſon; overthroweth the Nature of the Sacrament, and hath been, and is the cauſe of manifold Superſtitions; yea, of groſs Idolatries *m*.

m Acts 3. 21. *with* 1 Cor. 11. 24, 25, 26. Luke 24. 6, 39.

VII. Worthy Receivers outwardly partaking of the viſible Elements, in this Sacrament *n*, do then alſo, inwardly by Faith, really and in deed, yet not carnally and cor-

n 1 Cor. 11. 28.

corporally, but ſpiritually receive and feed upon Chriſt crucified, and all Benefits of his Death; the Body and Blood of Chriſt being then, not corporally, or carnally, in, with, or under the Bread and Wine, yet, as really, but ſpiritually, preſent to the Faith of Believers in that Ordinance, as the Elements themſelves are to their outward Senſes *o*.

o 1 Cor. 10. 16.

VIII. Altho ignorant and wicked Men receive the outward Elements in this Sacrament; yet, they receive not the Thing ſignified thereby; but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord, to their own Damnation. Wherefore all ignorant and ungodly Perſons, as they are unfit to enjoy Communion with him, ſo are they unworthy of the Lord's Table; and cannot, without great Sin againſt Chriſt, while they remain ſuch, partake of theſe holy Myſteries *p*, or be admitted thereunto *q*.

p 1 Cor. 11. 27, 28, 29. 2 Cor. 6. 14, 15, 16.
q 1 Cor. 5. 6, 7, 13. 2 Theſſ. 3. 6, 14, 15. Mat. 7. 6.

CHAP.

CHAP. XXX.

Of Church-Censures.

I. THE Lord Jesus, as King and Head of his Church, hath therein appointed a Government in the Hand of Church Officers, distinct from the Civil Magistrate *a*.

a Isa. 9. 6, 7. 1 Tim. 5. 17. 1 Thess. 5. 12. Acts 20. 17, 18. Heb. 13. 7, 17, 24. 1 Cor. 12. 28. Mat. 28. 18, 19, 20.

II. To these Officers the Keys of the Kingdom of Heaven are committed, by virtue whereof, they have Power respectively to retain, and remit Sins; to shut that Kingdom against the Impenitent, both by the Word, and Censures; and to open it unto penitent Sinners, by the Ministry of the Gospel, and by Absolution from Censures, as occasion shall require *b*.

b Mat. 16. 19. & 18. 17, 18. John 20. 21, to 23. 2 Cor. 2. 6, 7, 8,

III. Church-Censures are necessary for the reclaiming and gaining of offending Brethren, for deterring of others from the like Offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the Honour of Christ, and the Holy Profession of the Gospel, and for pre-

preventing the Wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, and the Seals thereof, to be profaned by notorious and obstinate Offenders *c*.

c 1 Cor. 5 Chap. 1 Tim. 5. 20. Mat. 7, 6. 1 Tim. 1. 20. 1 Cor. 11. 27, *to the end: with* Jude, ver. 23.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, Suspension from the Sacrament of the Lord's Supper for a Season; and by Excommunication from the Church, according to the Nature of the Crime, and Demerit of the Person *d*.

d 1 Thess. 5. 12. 2 Thess. 3. 6, 14, 15. 1 Cor. 5. 4, 5, 13. Mat. 18. 17. Tit. 3. 10.

CHAP. XXXI.

Of Synods and Counsels.

I. FOR the better Government, and further Edification of the Church, there ought to be such Assemblies as are commonly called *Synods* or *Councils a*.

a Acts 15. 2, 4, 6.

II. As Magistrates may lawfully call a Synod of Ministers, and other fit Persons to consult and advise with, about Matters

*** of

of Religion *b*: So, if Magiſtrates be open Enemies to the Church, the Miniſters of Chriſt, of themſelves, by virtue of their Office, or, they, with other fit Perſons, upon Delegation from their Churches, may meet together in ſuch Aſſemblies *c*.

b Iſa. 49. 23. 1 Tim. 2. 1, 2. 2 Chron. 19. 8, to 11. & 29, 30, Chapters. Mat. 2. 4, 5. Prov. 11. 14.
c Acts 15. 2, 4, 22, 23, 25.

III. It belongeth to Synods and Councils, miniſterially to determine Controverſies of Faith, and Caſes of Conſcience, to ſet down Rules and Directions for better ordering of the publick Worſhip of God, and Government of his Church; to receive Complaints in caſes of Mal-adminiſtration, and authoritatively to determine the ſame; which Decrees and Determinations, if conſonant to the Word of God, are to be received with Reverence and Submiſſion; not only for their Agreement with the Word, but alſo for the Power whereby they are made, as being an Ordinance of God, appointed thereunto in his Word *d*.

d Acts 15. 15, 19, 24, 27, to 31. Acts 16. 4. Mat. 18. 17, to 20.

IV. All Synods or Councils ſince the Apoſtles times, whether general or particular, may err, and many have erred. Therefore

fore they are not to be made the Rule of Faith or Practice; but to be used as an Help in both *e*.

e Eph. 2. 20. Acts 17. 11. 1 Cor. 2. 5. 2 Cor. 1. 24.

V. Synods and Councils are to handle or conclude nothing but that which is Ecclesiastical: and are not to intermeddle with Civil Affairs which concern the Commonwealth, unless by way of humble Petition in Cases extraordinary, or by way of Advice, for Satisfaction of Conscience, if they be thereunto required by the civil Magistrate *f*.

f Luke 12. 13, 14. John. 18. 36.

CHAP. XXXII.

Of the State of Men after Death; and of the Resurrection of the Dead.

I. THE Bodies of Men after Death return to Dust, and see Corruption *a*, but their Souls (which neither die nor sleep) having an immortal Subsistence, immediately return to God, who gave them *b*; the Souls of the righteous being then made perfect in Holiness, are received into the highest Heavens, where they behold

a Gen. 3. 19. Acts 13. 36. *b* Luke 23. 43. Eccl. 12. 7.

behold the Face of God in Light and Glory, waiting for the full Redemption of their Bodies *c*. And the Souls of the wicked are cast into Hell, where they remain in Torments and utter Darkness, reserved to the Judgment of the great day *d*. Besides these two Places for Souls separated from their Bodies, the Scripture acknowledgeth none.

c Heb. 12. 23. 2 Cor. 5. 1, 6, 8. Phil. 1. 23. *with* Acts 3. 21. Eph. 4. 10. *d* Luke 16. 23, 24. Acts 1. 25. Jude, ver. 6, 7. 1 Pet. 3. 19.

II. At the last day, such as are found alive, shall not die, but be changed *e*, and all the Dead shall be raised up with the self-same Bodies, and none other, altho with different Qualities, which shall be united again to their Souls for ever *f*.

e 1 Thess. 4. 17. 1 Cor. 15. 51, 52. *f* Job 19. 26, 27. 1 Cor. 15. 42, 43, 44.

III. The Bodies of the Unjust shall, by the Power of Christ, be raised to Dishonour: The Bodies of the Just, by his Spirit, unto Honour; and be made conformable to his own glorious Body *g*.

g Acts 24. 15. John 5. 28, 29. 1 Cor. 15. 42. Phil. 3. 21.

CHAP.

CHAP. XXXIII.

Of the last Judgment.

I. GOD hath appointed a Day, wherein he will judge the World in Righteousness, by Jesus Christ *a*, to whom all Power and Judgment is given of the Father *b*. In which day not only the apostate Angels shall be judged *c*, but likewise all Persons that have lived upon Earth, shall appear before the Tribunal of Christ, to give an account of their Thoughts, Words, and Deeds, and to receive according to what they have done in the Body, whether good or evil *d*.

a Acts 17. 31. *b* John 5. 22, 27. *c* 1 Cor. 6. 3. Jude, v. 6. 2 Pet. 2. 4. *d* 2 Cor. 5. 10. Eccles. 12. 14. Rom. 2. 16. & 4. 10, 12. Mat. 12. 36, 37.

II. The end of God's appointing this day, is for the Manifestation of the Glory of his Mercy, in the eternal Salvation of the Elect; and of his Justice in the Damnation of the Reprobate, who are wicked and disobedient. For then shall the Righteous go into everlasting Life, and receive that Fulness of Joy and refreshing, which shall come from the Presence of the Lord; but the wicked, who know not God, and obey

obey not the Goſpel of Jeſus Chriſt, ſhall be caſt into eternal Torments, and be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power *e*.

e Mat. 25. 31, *to the end.* Rom. 9. 22, 23. & 2. 5, 6. Mat. 25. 21. Acts 3. 19. 2 Theſſ. 1. 7, to 10.

III. As Chriſt would have us to be certainly perſwaded, That there ſhall be a day of Judgment, both to deter all Men from Sin, and for the greater Conſolation of the godly in their Adverſity *f*; ſo will he have that Day unknown to Men, that they may ſhake off all carnal Security, and be always watchful, becauſe they know not at what Hour the Lord will come, and may be ever prepared to ſay, *Come Lord Jeſus, come quickly.* Amen *g*.

f 2 Pet. 3. 11, 14. 2 Cor. 5. 10, 11. 2 Theſſ. 1. 5, 6, 7. Luke 21. 27, 28. Rom. 8. 23, to 25. *g* Mat. 24. 36, 42, to 44. Mark 13. 35, to 37. Luke 12. 35, 36. Rev. 22. 20.

FINIS.

THE LARGER CATECHISM,

First Agreed upon by the

Assembly of Divines

AT

Westminster.

And now approved by the

General Assembly

OF THE

Kirk of *Scotland*,

To be a Part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

Printed in the Year 1700.

ACT
OF THE
General Assembly,
Approving of the *Larger Catechism.*

THE *General Assembly, having exactly examined, and seriously considered the Larger Catechism, agreed upon by the Assembly of Divines sitting at* Westminster, *with Assistance of Commissioners from this Kirk, Copies thereof being printed, and sent to Presbyteries for the more exact Trial thereof, and publick Intimation being frequently made in this Assembly, that every one that had any Doubts or Objections upon it, might put them in; Do find upon due examination thereof, That the said Catechism is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline, and Government of this Kirk, a necessary part of the intended Uniformity in Religion, and a rich Treasure for increasing of Knowledge among*

the People of God: And therefore the Assembly, as they bless the Lord, that so excellent a Catechism is prepared, so they approve the same as a part of Uniformity; agreeing for their part, that it be a common Catechism for the three Kingdoms, and a Directory for catechising such as have made some Proficiency in the Knowledg of the Grounds of Religion.

A. KER.

THE

THE
Larger Catechiſm,

Firſt agreed upon by the Aſſembly of Divines at *Weſtminſter*.

And now approved by the General Aſſembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Chriſt* in the three Kingdoms.

Queſtion.

WHat *is the chief and higheſt End of Man?*

Anſwer.

Man's chief and higheſt end, is to glorify God *a*, and fully to enjoy him for ever *b*.

a Rom. 11. 36. 1 Cor. 10. 31. *b* Pſal. 73. 24, *to the end.* John 17. 21, 22, 23.

Q. *How doth it appear, that there is a God?*

A. The very Light of Nature in Man, and the Works of God, declare plainly that there is a God *c*, but his Word and Spirit only, do ſufficiently, and effectually

 reveal

c Rom. 1. 19, 20. Pſal. 19. 1, 2, 3. Acts 17. 28.

reveal him unto Men for their Salvation *d*.

d 1 Cor. 2. 9, 10. 2 Tim. 3. 15, 16, 17. Isa. 59. 21.

Q. *What is the Word of God?*

A. The holy Scriptures of the Old and New Testament are the Word of God *e*, the only Rule of Faith and Obedience *f*.

e 2 Tim. 3. 16. 2 Pet. 1. 19, 20, 21. *f* Eph. 2. 20. Rev. 22. 18, 19. Isa. 8. 20. Luke 16. 29, 31. Gal. 1. 8, 9. 2 Tim. 3. 15, 16.

Q. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifest themselves to be the Word of God, by their Majesty *g*, and Purity *h*, by the Consent of all the Parts *i*, and the Scope of the whole, which is to give all Glory to God *k*, by their Light and Power to convince and convert Sinners, to comfort and build up Believers unto Salvation *l*: But the Spirit of God bearing Witness by and with the Scriptures, in the Heart of Man, is alone able fully to perswade it that they are the very Word of God *m*.

g Hos. 8. 12. 1 Cor. 2. 6, 7, 13. Psal. 119. 18, 129. *h* Psal. 12. 6. & 119. 140. *i* Acts 10. 43. & 26. 22. *k* Rom. 3. 19. *l* Acts 18. 28. Heb. 4. 12. James 1. 18. Psal. 19. 7, 8, 9. Rom. 15. 4. Acts 20. 32. *m* John 16. 13, 14. 1 John 2. 20, 27. John 20. 31.

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what Man is to believe concerning God, and

and what Duty God requires of Man *n*.

n 2 Tim. 1. 13.

Q. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is *o*, the Perſons in the God-Head *p*, his Decrees *q*, and the Execution of his Decrees *r*.

o Heb. 11. 6. *p* 1 John 5. 7. *q* Acts 15. 14, 15, 18. *r* Acts 4. 27, 28.

Q. *What is God?*

A. God is a Spirit *ſ*, in, and of himſelf, Infinite in Being *t*, Glory *u*, Bleſſedneſs *w*, and Perfection *x*, All-ſufficient *y*, Eternal *z*, Unchangeable *a*, Incomprehenſible *b*, every where preſent *c*, Almighty *d*, knowing all things *e*, moſt wiſe *f*, moſt holy *g*, moſt juſt *h*, moſt merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth *i*.

ſ John 4. 24. *t* Exod. 3. 14. Job 11. 7, 8, 9. *u* Acts 7. 2. *w* 1 Tim. 6. 15. *x* Mat. 5. 48. *y* Gen. 17. 1. *z* Pſal. 90. 2. *a* Mal. 3. 6. James 1. 17. *b* 1 Kings 8. 27. *c* Pſal. 139. 1, to 13. *d* Rev. 4. 8. *e* Heb. 4. 13. Pſal. 147. 5. *f* Rom. 16. 27. *g* Iſa. 6. 3. Rev. 15. 4. *h* Deut. 32. 4. *i* Exod. 34. 6.

Q. *Are there more Gods than one?*

A. There is but one only, the living and the true God *k*.

k Deut. 6. 4. 1 Cor. 8. 4, 6. Jer. 10. 10.

Q. *How many Perſons are there in the Godhead?*

A. There be three Perſons in the Godhead, the Father, the Son, and the holy Ghoſt, and theſe three are one, true, eternal God, the ſame in Subſtance, equal in Power and Glory; altho diſtinguiſhed by their perſonal Properties *l*.

l 1 John 5. 7. Mat. 3. 16, 17. & 28. 19. 2 Cor. 13. 14. John 10. 30.

Q. *What are the Perſonal Properties of the three Perſons of the Godhead?*

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghoſt to proceed from the Father and the Son from all Eternity *o*.

m Heb. 1. 5, 6, 8. *n* John 1. 14, 18. *o* John 15. 26. Gal. 4. 6.

Q. *How doth it appear that the Son and the holy Ghoſt are God equal with the Father?*

A. The Scriptures manifeſt, that the Son and the holy Ghoſt are God equal with the Father, aſcribing unto them ſuch Names *p*, Attributes *q*, Works *r*, and Worſhip, as are proper to God only *ſ*.

p Iſa. 6. 3, 5, 8. *with* John 12. 41. & Acts 28. 25. 1 John 5. 20. Acts 5. 3, 4. *q* John 1. 1. Iſa. 9. 6. John 2. 24, 25. 1 Cor. 2. 10, 11. *r* Col. 1. 16. Gen. 1, 2, *ſ* Mat. 28, 19. 2 Cor. 13. 14.

Q. *What*

Q. *What are the Decrees of God?*

A. God's Decrees are the wiſe, free, and holy Acts of the Counſel of his Will *t*, whereby from all Eternity he hath for his own Glory unchangeably fore-ordained whatſoever comes to paſs in time *u*; eſpecially concerning Angels and Men.

t Eph. 1. 11. Rom. 11. 33. & 9. 14, 15, 18. *u* Eph. 1. 4, 11. Rom. 9. 22, 23. Pſal. 33. 11.

Q. *What hath God eſpecially decreed concerning Angels and Men?*

A. God by an eternal and immutable Decree, out of his meer Love, for the Praiſe of his glorious Grace to be manifeſted in due time, hath elected ſome Angels to Glory *w*; and in Chriſt hath choſen ſome Men to eternal Life, and the means thereof *x*: and alſo according to his ſoveraign Power; and the unſearchable Councel of his own Will, (whereby he extendeth or with-holdeth Favour as he pleaſeth) hath paſſed by and fore-ordained the reſt to Diſhonour and Wrath, to be for their Sin inflicted, to the Praiſe of the Glory of his Juſtice *y*.

w 1 Tim. 5. 21. *x* Eph. 1. 4, 5, 6. 2 Theſſ. 2. 13, 14. *y* Rom. 9. 17, 18, 21, 22. Mat. 11. 25, 26. 2 Tim. 2. 20. Jude v. 4. 1 Per. 2. 8.

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works

Works of Creation and Providence, according to his infallible Fore-knowledg, and the free and immutable Counsel of his own Will *z*.

z Eph. 1. 11.

Q. *What is the Work of Creation?*

A. The Work of Creation is that, wherein God did in the beginning, by the Word of his Power, make of nothing the World and all thing therein, for himself, within the space of six days, and all very good *a*.

a Gen. 1*st* chap. Heb. 11. 3. Prov. 16. 4.

Q. *How did God create the Angels?*

A. God created all the Angels *b*, Spirits *c*, immortal *d*, holy *e*, excelling in Knowledg *f*, mighty in Power *g*, to execute his Commandments, and to praise his Name *h*, yet subject to Change *i*.

b Col. 1. 16. *c* Psal. 104. 4. *d* Matth. 22. 30. *e* Mat. 25. 31. *f* 2 Sam. 14. 17. Mat. 24. 36. *g* 2 Thess. 1. 7. *h* Psal. 103. 20, 21. *i* 2 Pet. 2. 4.

Q. *How did God create Man?*

A. After God had made all other Creatures, he created Man Male and Female *k*, formed the Body of the Man of the Dust of the Ground *l*, and the Woman of the Rib of the Man *m*; indued them with living, reasonable, and immortal Souls;

k Gen. 1. 27. *l* Gen. 2. 7. *m* Gen. 2. 22.

Souls *n*, made them after his own Image *o*, in Knowledg *p*, Righteouſneſs and Holineſs *q*; having the Law of God written in their Hearts *r*, and Power to fulfil it *ſ*, with Dominion over the Creatures *t*; yet ſubject to fall *u*.

n Gen. 2. 7. with Job 35. 11. & Eccl. 12. 7. & Mat. 10. 28. & Luke 23. 43. *o* Gen 1. 27. *p* Col. 3. 10. *q* Eph. 4. 24. *r* Rom. 2. 14, 15. *ſ* Eccl. 7. 29. *t* Gen. 1. 28. *u* Gen. 3. 6. Eccl. 7. 29.

Q. *What are God's Works of Providence?*

A. God's Works of Providence are, his moſt holy *w*, wiſe *x*, and powerful preſerving *y*, and governing all his Creatures *z*, ordering them and all their Actions *a*, to his own Glory *b*.

w Pſal. 145. 17. *x* Pſal. 104. 24. Iſa. 28. 29. *y* Heb. 1. 3. *z* Pſal. 103. 19. *a* Mat. 10. 29, 30, 31. Gen. 45. 7. *b* Rom. 11. 36. Iſa. 63. 14.

Q. *What is God's Providence towards the Angels?*

A. God by his Providence permitted ſome of the Angels wilfully, and irrecoverably to fall into Sin and Damnation *c*, limitting and ordering that, and all their Sins, to his own Glory *d*; and eſtabliſhed the reſt in Holineſs and Happineſs *e*, imploying them all *f*, at his pleaſure, in the Admi-

c Jude, v. 6. 2 Pet. 2. 4. Heb. 2. 16. John 8. 44. *d* Job 1. 12. Mat. 8. 31. *e* 1 Tim. 5. 21. Mark 8. 38. Heb. 12. 22. *f* Pſal. 104. 4.

Administrations of his Power, Mercy and Justice *g*.

g 2 Kings 19. 35. Heb. 1. 14.

Q. *What was the Providence of God toward Man in the Estate in which he was created?*

A. The Providence of God toward Man in the State in which he was created, was, the placing of him in Paradise, appointing him to dress it, giving him Liberty to eat of the Fruit of the Earth *h*, putting the Creatures under his Dominion *i*, and ordaining Marriage for his Help *k*, affording him Communion with himself *l*, instituting the Sabbath *m*, entring into a Covenant of Life with him, upon condition of personal, perfect and perpetual Obedience *n*, of which the Tree of Life was a Pledg *o*, and forbidding to eat of the Tree of the Knowledg of Good and Evil, upon pain of Death *p*.

h Gen. 2. 8, 15, 16. *i* Gen. 1. 28. *k* Gen. 2. 18. *l* Gen. 1. 26, 27, 28, 29. & 3. 8. *m* Gen. 2. 3. *n* Gal. 3. 12. Rom. 10. 5. *o* Gen. 2. 9. *p* Gen. 2. 17.

Q. *Did Man continue in that Estate wherein God at first created him?*

A. Our first Parents being left to the Freedom of their own Will, through the Temptation of Satan transgressed the Commandment

mandment of God, in eating the forbidden Fruit, and thereby fell from the Eſtate of Innocency, wherein they were created *q*.

q Gen. 3. 6, 7, 8, 13. Eccleſ. 7. 29. 2 Cor. 11. 3.

Q. *Did all Mankind fall in that firſt Tranſgreſſion?*

A. The Covenant being made with *Adam* as a publick Perſon, not for himſelf only, but for his Poſterity, all Mankind deſcending from him by ordinary Generation *r*, ſinned in him, and fell with him in that firſt Tranſgreſſion *ſ*.

r Acts 17. 26. *ſ* Gen. 2. 16, 17. *with* Rom. 5. 12, *to* 20. & 1 Cor. 15. 21, 22.

Q. *Into what Eſtate did the Fall bring Mankind?*

A. The Fall brought Mankind into an Eſtate of Sin and Miſery *t*.

t Rom. 5. 12. & 3. 23.

Q. *What is Sin?*

A. Sin is any want of Conformity unto, or Tranſgreſſion of any Law of God, given as a Rule to the reaſonable Creature *u*.

u 1 John 3. 4. Gal. 3. 10, 12.

Q. *Wherein conſiſteth the Sinfulneſs of that Eſtate whereinto Man fell?*

A. The Sinfulneſs of that Eſtate whereinto Man fell, conſiſteth in the Guilt of *Adam*'s firſt Sin *w*, the want of that Righteouſneſs

w Rom. 5. 12, 19.

teousneſs wherein he was created, and the Corruption of his Nature, whereby he is utterly indiſpoſed, diſabled, and made oppoſite unto all that is ſpiritually good, and wholly inclined to all Evil, and that continually *x*, which is commonly called *Original Sin*, and from which do proceed all actual Tranſgreſſions *y*.

x Rom. 3. 10, *to* 20. Eph. 2. 1, 2, 3. Rom. 5. 6. & 8. 7, 8. Gen. 6. 5. *y* James 1. 14, 15. Mat. 15. 19.

Q. *How is Original Sin conveyed from our firſt Parents unto their Poſterity?*

A. Original Sin is conveyed from our firſt Parents unto their Poſterity by natural Generation, ſo as all that proceed from them in that way, are conceived and born in Sin *z*.

z Pſal. 51. 5. Job 14. 4. & 15. 14. John 3. 6.

Q. *What Miſery did the Fall bring upon Mankind?*

A. The Fall brought upon Mankind the Loſs of Communion with God *a*, his Diſpleaſure and Curſe, ſo as we are by Nature Children of Wrath *b*, Bond-ſlaves to Satan *c*, and juſtly liable to all Puniſhments in this World, and that which is to come *d*. Q. *What*

a Gen. 3. 8, 10, 24. *b* Eph. 2. 2, 3. *c* 2 Tim. 2. 26. *d* Gen. 2. 17. Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46. Jude v. 7.

Q. *What are the Puniſhments of Sin in this World?*

A. The Puniſhments of Sin in this World are either inward, as blindneſs of Mind *e*, a reprobate Senſe *f*, ſtrong Deluſions *g*, hardneſs of Heart *h*, horror of Conſcience *i*, and vile Affections *k*; or outward, as the Curſe of God upon the Creatures for our ſakes *l*, and all other evils that befals us in our Bodies, Names, Eſtates, Relations, and Imployments *m*, together with Death it ſelf *n*.

e Eph. 4. 18. *f* Rom. 1. 28. *g* 2 Theſſ. 2. 11. *h* Rom. 2. 5. *i* Iſa. 33. 14. Gen. 4. 13. Mat. 27. 4. *k* Rom. 1. 26. *l* Gen. 3. 17. *m* Deut. 28. 15, *to the end.* *n* Rom. 6. 21, 23.

Q. *What are the Puniſhments of Sin in the World to come?*

A. The Puniſhments of Sin in the World to come, are everlaſting Separation from the comfortable Preſence of God, and moſt grievous Torments in Soul and Body without Intermiſſion, in Hell-fire for ever *o*.

o 2 Theſſ. 1. 9. Mark 9. 44, 46, 48. Luke 16. 24.

Q. *Doth God leave all Mankind to periſh in the ſtate of Sin and Miſery?*

A. God doth not leave all Mankind to periſh in the ſtate of Sin and Miſery *p*, in-

p 1 Theſſ. 5. 9.

to which they fell by the breach of the first Covenant, commonly called the *Covenant of Works* q, but of his mere Love and Mercy delivereth his Elect out of it, and bringeth them into an Estate of Salvation by the second Covenant, commonly called the *Covenant of Grace* r.

q Gal. 3. 10, 12. r Tit. 3. 4, 5, 6, 7. Gal. 3. 21. Rom. 3. 20, 21, 22.

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Christ, as the second *Adam*, and in him with all the Elect, as his Seed *s*.

s Gal. 3. 16. Rom. 5. 15, *to the end.* Isa. 53. 10, 11.

Q. *How is the Grace of God manifested in the second Covenant?*

A. The Grace of God is manifested in the second Covenant, in that he freely provideth and offereth to Sinners a Mediator *t*, and Life and Salvation by him *u*; and requiring Faith as the Condition to interest them in him *w*; promiseth and giveth his holy Spirit *x*, to all his Elect, to work in them that Faith *y*, with all other saving Graces *z*, and to enable them unto all holy Obedience *a*, as the Evidence of the

t Gen. 3. 15. Isa. 42. 6. John 6. 27. u 1 John 5. 11, 12. w John 3. 16. & 1. 12. x Prov. 1. 23. y 2 Cor. 4. 13. z Gal. 5. 22, 23. a Ezek. 36. 27.

the Truth of their Faith *b*, and Thankfulneſs to God *c*, and as the way which he hath appointed to Salvation *d*.

b James 2. 18, 22. *c* 2 Cor. 5. 14, 15. *d* Eph. 2. 10.

Q. *Was the Covenant of Grace always adminiſtred after one and the ſame manner?*

A. The Covenant of Grace was not always adminiſtred after the ſame manner; but the Adminiſtrations of it under the Old Teſtament were different from thoſe under the New *e*.

e 2 Cor. 3. 6, 7, 8, 9,.

Q. *How was the Covenant of Grace adminiſtred under the Old Teſtament?*

A. The Covenant of Grace was adminiſtred under the Old Teſtament by Promiſes *f*, Prophecies *g*; Sacrifices *h*, Circumciſion *i*, the Paſſover *k*, and other Types and Ordinances, which did all foreſignify Chriſt then to come, and were for that time ſufficient to build up the Elect in Faith in the promiſed *Meſſiah l*, by whom they then had full Remiſſion of Sin, and eternal Salvation *m*.

f Rom. 15. 8. *g* Acts 3. 20, 24. *h* Heb. 10. 1. *i* Rom. 4. 11. *k* 1 Cor. 5. 7. *l* Heb. 8, 9, 10, Chap. & 11. 13. *m* Gal. 3. 7, 8, 9, 14.

Q. *How is the Covenant of Grace adminiſtred under the New Teſtament?*

A. Under the New Teſtament, when

Christ the Substance was exhibited, the same Covenant of Grace was, and still is to be administred in the preaching of the Word *n*, and the Administration of the Sacrament of Baptism *o*, and the Lord's Supper *p*, in which Grace and Salvation is held forth in more Fulness, Evidence, and Efficacy to all Nations *q*.

n Mark 16. 15. *o* Mat. 28. 19, 20. *p* 1 Cor. 11. 23, 24, 25. *q* 2 Cor. 3. 6, *to the end.* Heb. 8. 6, 10, 11. Mat. 28. 19.

Q. *Who is the Mediator of the Covenant of Grace?*

A. The only Mediator of the Covenant of Grace, is the Lord Jesus Christ *r*, who being the eternal Son of God, of one Substance and equal with the Father *s*, in the Fulness of Time became Man *t*, and so was, and continues to be God and Man, in two intire distinct Natures, and one Person for ever *u*.

r 1 Tim. 2. 5. *s* John 1. 1, 14. & 10. 30. Phil. 2. 6. *t* Gal. 4. 4. *u* Luke 1. 35. Rom. 9. 5. Col. 2. 9. Heb. 7. 24, 25.

Q. *How did Christ, being God, become Man?*

A. Christ the Son of God became Man, by taking to himself a true Body, and a reasonable Soul *w*, being conceived by the Power of the Holy Ghost in the Womb of the Virgin *Mary*, of her Substance, and born

w John 1. 14. Mat. 26. 38.

born of her *x*, yet without Sin *y*.

x Luk. 1. 27, 31, 35, 42. Gal. 4. 4. *y* Heb. 4. 15. & 7. 26.

Q. *Why was it requisite that the Mediator should be God?*

A. It was requisite that the Mediator should be God, that he might sustain and keep the Humane Nature from sinking under the Infinite Wrath of *God*, and the Power of Death *z*, give Worth and Efficacy to his Sufferings, Obedience, and Intercession *a*, and so satisfie God's Justice *b*, procure his Favour *c*, purchase a peculiar People *d*, give his Spirit to them *e*, conquer all their Enemies *f*, and bring them to everlasting Salvation *g*.

z Acts 2. 24, 25. Rom. 1. 4. *with* Rom. 4. 25. Heb. 9. 14. *a* Acts 20. 28. Heb. 9. 14. Heb. 7. 25, 26, 27, 28. *b* Rom. 3. 24, 25, 26. *c* Eph. 1. 6. Mat. 3. 17. *d* Tit. 2. 13, 14. *e* Gal. 4. 6. *f* Luke 1. 68, 69, 71, 74. *g* Heb. 5. 8, 9. Heb. 9. 11, to 16.

Q. *Why was it requisite that the Mediator should be Man?*

A. It was requisite that the Mediator should be Man, that he might advance our Nature *h*, perform Obedience to the Law *i*, suffer, and make Intercession for us in our Nature *k*, have a Fellow-feeling of our Infirmities *l*, that we might receive the Adoption of Sons *m*, and have Comfort and

b Heb. 2. 16. *i* Gal. 4. 4. *k* Heb. 2. 14. Heb. 7. 24, 25. *l* Heb. 4. 15. *m* Gal. 4. 5.

and Access with Boldness unto the Throne of Grace *n*.

n Heb. 4. 16.

Q. *Why was it requisite that the Mediator should be God and Man in one Person?*

A. It was requisite that the Mediator, who was to reconcile God and Man, should himself be both God and Man, and this in one Person, that the proper Works of each Nature might be accepted of God for us *o*, and relied on by us, as the Works of the whole Person *p*.

o Mat. 1. 21, 23. & 3. 17. Heb. 9. 14. *p* 1 Pet. 2. 6.

Q. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his People from their Sins *q*.

q Mat. 1. 21.

Q. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure *r*, and so set a part, and fully furnished with all Authority and Ability *s*, to execute the Offices of Prophet *t*, Priest *u*, and King of his Church *w*, in the Estate both of his Humiliation and Exaltation.

Q. *How doth Christ execute the office of a Prophet?* *A.* Christ

r John 3. 34. Psal. 45. 7. *s* John 6. 27. Mat. 28. 18, 19, 20. *t* Acts 3. 21, 22. Luke 4. 18, 21. *u* Heb. 5. 5, 6, 7. Heb. 4. 14, 15. *w* Psal. 2. 6. Mat. 21. 5. Isa. 9. 6, 7. Phil. 2. 8, 9, 10, 11.

A. Christ executeth the Office of a Prophet, in his revealing to the Church *x*, in all Ages, by his Spirit and Word *y*, in divers ways of Administration *z*, the whole Will of God *a*, in all things concerning their Edification and Salvation *b*.

x John 1. 18. *y* 1 Pet. 1. 10, 11, 12. *z* Heb. 1. 1, 2. *a* John 15. 15. *b* Acts 20. 32. Ephes. 4. 11, 12, 13. John 20. 31.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest in his once offering himself a Sacrifice without Spot to God *c*, to be a Reconciliation for the Sins of his People *d*, and in making continual Intercession for them *e*.

c Heb. 9. 14, 28. *d* Heb. 2. 17. *e* Heb. 7. 25.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in calling out of the World a People to himself *f*, and giving them Officers *g*, Laws *h*, and Censures, by which he visibly governs them *i*, in bestowing saving Grace upon his Elect *k*, rewarding their Obedience *l*, and correcting them for their Sins *m*, preserving and supporting them

f Acts 15. 14, 15, 16. Isa. 55. 4, 5. Gen. 49. 10. Psal. 110. 3. *g* Eph. 4. 11, 12. 1 Cor. 12. 28. *h* Isa. 33. 22. *i* Mat. 18. 17, 18. 1 Cor. 5. 4, 5. *k* Acts 5. 31. *l* Rev. 22. 12. Rev. 2. 10. *m* Rev. 3. 19.

under all their Temptations and Sufferings *n*, restraining and overcoming all their Enemies *o*, and powerfully ordering all things for his own Glory *p*, and their Good *q*, and also in taking Vengeance on the rest, who know not God, and obey not the Gospel *r*.

n Isa. 63. 9. *o* 1 Cor. 15. 25. Psal. 110, *throughout*. *p* Rom. 14. 10, 11. *q* Rom. 8. 28. *r* 2 Thess. 1. 8, 9. Psal. 2. 8, 9.

Q. *What was the Estate of Christ's Humiliation?*

A. The Estate of Christ's Humiliation was, that low Condition wherein he, for our sakes, emptying himself of his Glory, took upon him the Form of a Servant in his Conception and Birth, Life, Death, and after his Death until his Resurrection *s*.

s Phil. 2. 6, 7, 8. Luke 1. 31. 2 Cor. 8. 9. Acts 2. 24.

Q. *How did Christ humble himself in his Conception and Birth?*

A. Christ humbled himself in his Conception and Birth, in that being from all Eternity the Son of God, in the Bosom of the Father, he was pleased in the Fulness of Time to become the Son of Man, made of a Woman of low Estate, and to be born of her, with divers Circumstances of more than ordinary Abasements *t*.

Q.

t John 1. 14, 18. Gal. 4. 4. Luke 2. 7.

Q. *How did Christ humble himself in his life?*

A. Christ humbled himself in his Life, by subjecting himself to the Law *u*, which he perfectly fulfilled *w*, and by conflicting with the Indignities of the World *x*, Temptations of Satan *y*, and Infirmities in his Flesh, whether common to the Nature of Man, or particularly accompanying that his low Condition *z*.

u Gal. 4. 4. *w* Mat. 5. 17. Rom. 5. 19. *x* Pſal. 22. 6. Heb. 12. 2, 3. *y* Mat. 4. 1, to 12. Luke 4. 13. *z* Heb. 2. 17, 18. & 4. 15. Iſa. 52. 13, 14.

Q. *How did Christ humble himself in his Death?*

A. Christ humbled himself in his Death, in that having been betrayed by *Judas a*, forsaken by his Disciples *b*, scorned and rejected by the World *c*, condemned by *Pilate*, and tormented by his Persecutors *d*, having also conflicted with the Terrors of Death, and the Powers of Darkness, felt and born the Weight of God's Wrath *e*; he laid down his Life an Offering for Sin, induring the painful, shameful, and cursed Death of the Cross *g*.

a Mat. 27. 4. *b* Mat. 26. 56. *c* Iſa. 53. 2, 3. *d* Mat. 27. 26, to 50. John 19. 34. *e* Luke 22. 44. Mat. 27. 46. *f* Iſa. 53. 10. *g* Phil. 2. 8. Heb. 12. 2. Gal. 3. 13.

Q. *Wherein consisted Christ's Humiliation after his Death?*

A. Christ's Humiliation after his Death, consisted in his being buried *h*, and continuing in the state of the Dead, and under the Power of Death till the third day *i*: which hath been otherwise expressed in these words, *He descended into Hell.*

h 1 Cor. 15. 3, 4. *i* Psal. 16. 10. *with* Acts 2. 24, 25, 26, 27, 31. Rom. 6. 9. Mat. 12. 40.

Q. *What was the Estate of Christ's Exaltation?*

A. The Estate of Christ's Exaltation comprehendeth his Resurrection *k*, Ascension *l*, sitting at the right Hand of the Father *m*, and his coming again to judge the World *n*.

k 1 Cor. 15. 4. *l* Mark 16. 19. *m* Eph. 1. 20. *n* Acts 1. 11. & 17. 31.

Q. *How was Christ exalted in his Resurrection?*

A. Christ was exalted in his Resurrection, in that, not having seen Corruption in Death, of which it was impossible for him to be held *o*, and having the very same Body in which he suffered, with the essential Properties thereof *p*; but without Mortality, and other common Infirmities belonging to this Life, really united to his Soul,

o Acts 2. 24, 27. *p* Luke 24. 39.

Soul *q*, he roſe again from the dead the third day by his own Power *r*, whereby he declared himſelf to be the Son of God *ſ*, to have ſatisfied divine Juſtice *t*, to have vanquiſhed Death and him that had the Power of it *u*, and to be Lord of quick and dead *w*. All which he did as a publick Perſon *x*, the Head of his Church *y*, for their Juſtification *z*, quickning in Grace *a*, Support againſt Enemies *b*, and to aſſure them of their Reſurrection from the dead at the laſt day *c*.

q Rom. 6. 9. Rev. 1. 18, *r* John 10. 18. *ſ* Rom. 1. 4. *t* Rom. 8. 34. *u* Heb. 2. 14. *w* Rom. 14. 9. *x* 1 Cor. 15. 21, 22. *y* Epheſ. 1. 20, 22, 23. Col. 1. 18. *z* Rom. 4. 25. *a* Eph. 2. 1, 5, 6. Col. 2. 12. *b* 1 Cor. 15. 25, 26, 27. *c* 1 Cor. 15. 20.

Q. *How was Chriſt exalted in his Aſcenſion?*

A. Chriſt was exalted in his Aſcenſion, in that having after his Reſurrection often appeared unto, and converſed with his Apoſtles, ſpeaking to them of the things pertaining to the Kingdom of God *d*, and giving them Commiſſion to preach the Goſpel to all Nations *e*, forty Days after his Reſurrection, he in our Nature, and as our Head *f*, triumphing over Enemies *g*, viſibly

d Acts 1. 2, 3. *e* Mat. 28. 19, 20. *f* Heb. 6. 20. *g* Epheſ. 4. 8.

visibly went up into the highest Heavens, there to receive Gifts for Men *h*, to raise up our Affections thither *i*, and to prepare a Place for us *k*, where himself is, and shall continue till his second coming at the end of the World *l*.

h Acts 1. 9, 10, 11. Eph. 4. 10. Psal. 68. 18. *i* Col. 3. 1, 2. *k* John 14. 3. *l* Acts 3. 21.

Q. *How is Christ exalted in his sitting at the right Hand of God?*

A. Christ is exalted in his sitting at the right Hand of God, in that as God-man he is advanced to the highest Favour with God the Father *m*, with all Fulness of Joy *n*, Glory *o*, and Power over all things in Heaven and Earth *p*, and doth gather and defend his Church, and subdue their Enemies, furnisheth his Ministers and People with Gifts and Graces *q*, and maketh Intercession for them *r*.

m Phil. 2. 9. *n* Acts 2. 28. *with* Psal. 16. 11. *o* John 17. 5. *p* Eph. 1. 22. 1 Pet. 3. 22. *q* Eph. 4. 10, 11, 12. Psal. 110, *throughout*. *r* Rom. 8. 34.

Q. *How doth Christ make Intercession?*

A. Christ maketh Intercession by his appearing in our Nature continually before the Father in Heaven *s*, in the Merit of his Obedience and Sacrifice on Earth *t*; declaring his Will to have it applied to all Belie-

s Heb. 9. 12, 24. *t* Heb. 1. 3.

Believers *u*, anſwering all Accuſations againſt them *w*, procuring for them quiet of Conſcience notwithſtanding daily failings *x*, acceſs with boldneſs to the Throne of Grace *y*, and acceptance of their Perſons *z*, and Services *a*.

u John 3. 16. & 17. 9, 20, 24. *w* Rom. 8. 33. 34. *x* Rom. 5. 1, 2. 1 John 2. 1, 2. *y* Heb 4. 16. *z* Eph. 1. 6. *a* 1 Pet. 2. 5.

Q. *How is Chriſt to be exalted in his coming again to judge the World?*

A. Chriſt is to be exalted in his coming again to judge the World, in that he who was unjuſtly judged and condemned by wicked Men *b*, ſhall come again at the laſt day in great Power *c*, and in the full Manifeſtation of his own Glory and of his Father's, with all his holy Angels *d*, with a Shout, with the Voice of the Arch-Angel, and with the Trumpet of God *e*, to judge the World in Righteouſneſs *f*.

b Acts 3. 14, 15. *c* Mat. 24. 30. *d* Luke 9. 26. Mat. 25. 31. *e* 1 Theſſ. 4. 16. *f* Acts 17. 31.

Q. *What Benefits hath Chriſt procured by his Mediation?*

A. Chriſt by his Mediation hath procured Redemption *g*, with all other Benefits of the Covenant of Grace *h*.

g Heb. 9. 12. *h* 2 Cor. 1. 20.

Q. *How do we come to be made Partakers*

of

of the Benefits which Christ hath procured?

A. We are made Partakers of the Benefits which Christ hath procured by the Application of them unto us *i*, which is the Work especially of God the Holy Ghost *k*.

i John 1. 11, 12. *k* Tit. 3. 5, 6.

Q. *Who are made Partakers of Redemption through Christ?*

A. Redemption is certainly applied, and effectually communicated to all those for whom Christ hath purchased it *l*, who are in time by the Holy Ghost enabled to believe in Christ, according to the Gospel *m*.

l Eph. 1, 13, 14. John 6. 37, 39. & 10. 15, 16. *m* Eph. 2. 8. 2 Cor. 4. 13.

Q. *Can they who never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the Light of Nature?*

A. They who having never heard the Gospel *n*, know not Jesus Christ *o*, and believe not in him, cannot be saved *p*, be they never so diligent to frame their Lives according to the Light of Nature *q*, or the Law of that Religion which they profess *r*; neither is there Salvation in any other,

n Rom. 10. 14. *o* 2 Thess. 1. 8, 9, Eph. 2. 12. John 1. 10, 11, 12. *p* John 8. 24. Mark 16. 16. *q* 1 Cor. 1, 20, *to* 24. *r* John 4. 22. Rom. 9. 31, 32. Phil. 3. 4, 5, 6, 7, 8, 9.

ther, but in Christ alone *s*; who is the Saviour only of his Body the Church *t*.

s Acts 4. 12. *t* Eph. 5. 23.

Q. *Are all they saved who hear the Gospel, and live in the Church?*

A. All that hear the Gospel, and live in the visible Church, are not saved, but they only who are true Members of the Church invisible *u*.

u John 12. 38, 39, 40. Rom. 9. 6. Mat. 22. 14. & 7. 21. Rom. 11. 7.

Q. *What is the visible Church?*

A. The visible Church is a Society made up of all such as in all Ages and Places of the World do profess the true Religion *w*, and of their Children *x*.

w 1 Cor. 1. 2. & 12. 13. Rom. 15. 9, 10, 11, 12. Rev. 7. 9. Psal. 2. 8. & 22. 27, 28, 29, 30, 31. & 45. 17. Mat. 28. 19, 20. Isa. 59. 21. *x* 1 Cor. 7. 14. Acts 2. 39. Rom. 11. 16. Gen. 17. 7.

Q. *What are the special Privileges of the visible Church?*

A. The visible Church hath the Privilege of being under God's special Care and Government *y*, of being protected and preserved in all Ages, notwithstanding the Opposition of all Enemies *z*, and of enjoying the Communion of Saints, the ordinary means of Salvation *a*, Offers of Grace by

y Isa. 4. 5, 6. 1 Tim. 4. 10. *z* Psal. 115, *throughout*. Isa. 31. 4, 5. Zech. 12. 2, 3, 4, 8, 9. *a* Acts 2. 39, 42.

by Christ to all the Members of it in the Ministry of the Gospel, testifying that whosoever believes in him shall be saved *b*; and excluding none that will come unto him *c*.

b Psal. 147. 19, 20. Rom. 9. 4. Ephes. 4. 11, 12. Mark 16. 15, 16. *c* John 6. 37.

Q. *What is the invisible Church?*

A. The invisible Church is the whole Number of the Elect, that have been, are or shall be gathered into one, under Christ the Head *d*.

d Eph. 1. 10, 22, 23. John 10. 16. & 11. 52.

Q. *What special Benefits do the Members of the invisible Church enjoy by Christ?*

A. The Members of the invisible Church by Christ, enjoy Union and Communion with him in Grace and Glory *e*.

e John 17. 21. Ephes. 2. 5, 6. John 17. 24.

Q. *What is that Union which the Elect have with Christ?*

A. The Union which the Elect have with Christ, is the Work of God's Grace *f*, whereby they are spiritually and mystically, yet really and inseparably joined to Christ, as their Head and Husband *g*; which is done in their effectual Calling *h*.

f Eph. 1. 22. & 2. 6, 7, 8. *g* 1 Cor. 6. 17. John 10. 28. Eph. 5. 23, *to* 30. *h* 1 Cor. 1. 9. 1 Pet. 5. 10.

***

Q. *What*

Q. *What is effectual Calling?*

A. Effectual Calling is the Work of God's Almighty Power and Grace *i*, whereby, out of his free and special Love to his Elect, and from nothing in them moving him thereunto *k*, he doth in his accepted time, invite and draw them to Jesus Christ by his Word and Spirit *l*, savingly enlightning their Minds *m*, renewing and powerfully determining their Wills *n*, so as they, altho in themselves dead in Sin, are hereby made willing and able freely to answer his Call, and to accept and embrace the Grace offered and conveyed therein *o*.

i John 5. 25. Eph. 1. 18, 19, 20. 2 Tim. 1. 8, 9. *k* Tit. 3. 4, 5. Eph. 2. 4, 5, 7, 8, 9. Rom. 9. 11. *l* 2 Cor. 5. 20. *with* chap. 6. 1, 2. John 6. 44. 2 Thess. 2. 13, 14. *m* Acts 26. 18. 1 Cor. 2. 10, 12. *n* Ezek. 11. 19. & 36. 26, 29. John 6. 45. *o* Eph. 2. 5. Phil. 2. 13. Deut. 30. 6.

Q. *Are the Elect only effectually called?*

A. All the Elect, and they only, are effectually called *p*; altho others may be, and often are, outwardly called by the Ministry of the Word *q*, and have some common Operations of the Spirit *r*, who for their wilful Neglect and Contempt of the Grace offered to them, being justly left in their

p Acts 13. 48. *q* Mat. 22. 14. *r* Mat. 7. 22. & 13. 20, 21. Heb. 6. 4, 5.

their Unbelief, do never truly come to Jesus Christ *s*.

s John 12. 38, 39, 40. Acts 28. 25, 26, 27. John 6. 64, 65. Psal. 81. 11, 12.

Q. *What is the Communion in Grace which the Members of the invisible Church have with Christ?*

A. The Communion in Grace which the Members of the invisible Church have with Christ, is their partaking of the Vertue of his Mediation, in their Justification *t*, Adoption *u*, Sanctification, and whatever else in this Life manifests their Union with him *w*.

t Rom. 8. 30. *u* Eph. 1. 5. *w* 1 Cor. 1. 30.

Q. *What is Justification?*

A. Justification is an Act of God's free Grace unto Sinners *x*, in which he pardoneth all their Sins, accepteth and accounteth their Persons righteous in his Sight *y*; not for any thing wrought in them, or done by them *z*, but only for the perfect Obedience and full Satisfaction of Christ, by God imputed to them *a*, and received by Faith alone *b*.

x Rom. 3. 22, 24, 25. Rom. 4. 5. *y* 2 Cor. 5. 19, 21. Rom. 3. 22, 24, 25, 27, 28. *z* Tit. 3. 5. Eph. 1. 7. *a* Rom. 5. 17, 18, 19. Rom. 4. 6, 7, 8. *b* Acts 10. 43. Gal. 2. 16. Phil. 3. 9.

Q. *How is Justification an Act of God's Free Grace?*

A. Al-

A. Altho Christ by his Obedience and Death, did make a proper, real, and full Satisfaction to God's Justice, in the behalf of them that are justified *c*, yet in as much as God accepteth the Satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own only Son *d*, imputing his Righteousness to them *e*, and requiring nothing of them for their Justification but Faith *f*, which also is his Gift *g*, their Justification is to them of free Grace *h*.

c Rom. 5. 8, 9, 10, 19. *d* 1 Tim. 2. 5, 6. Heb. 10. 10. Mat. 20. 28. Dan. 9. 24, 26. Isa. 53. 4, 5, 6, 10, 11, 12. Heb. 7. 22. Rom. 8. 32. 1 Pet. 1. 18, 19. *e* 2 Cor. 5. 21. *f* Rom. 3. 24, 25. *g* Eph. 2. 8. *h* Eph. 1. 7.

Q. *What is justifying Faith?*

A. Justifying Faith is a saving Grace *i*, wrought in the Heart of a Sinner by the Spirit *k*, and Word of God *l*, whereby he being convinced of his Sin and Misery, and of the Disability in himself and all other Creatures, to recover him out of his lost Condition *m*, not only assenteth to the Truth of the Promise of the Gospel *n*, but re-

i Heb. 10. 39. *k* 2 Cor. 4. 13. Eph. 1. 17, 18, 19. *l* Rom. 10. 14. *m* Acts 2. 37. & 16. 30. John 16. 8, 9. Rom. 5. 6. Eph. 2. 1. Acts 4. 12. *n* Eph. 1. 13.

receiveth and reſteth upon Chriſt, and his Righteouſneſs therein held forth, for Pardon of Sin *o*, and for the accepting and accounting of his Perſon righteous in the ſight of God for Salvation *p*.

o John 1. 12. Acts 16. 31. & 10. 43. *p* Phil. 3. 9. Acts 15. 11.

Q. *How doth Faith juſtify a Sinner in the ſight of God?*

A. Faith juſtifies a Sinner in the ſight of God, not becauſe of thoſe other Graces which do always accompany it, or of good Works that are the Fruits of it *q*, nor as if the Grace of Faith, or any Act thereof were imputed to him for his Juſtification *r*, but only as it is an Inſtrument, by which he receiveth and applieth Chriſt and his Righteouſneſs *ſ*.

q Gal. 3. 11. Rom. 3. 28. *r* Rom. 4. 5. *with* Rom. 10. 10. *ſ* John 1. 12. Phil. 3. 9. Gal. 2. 16.

Q. *What is Adoption?*

A. Adoption is an Act of the free Grace of God *t*, in and for his only Son Jeſus Chriſt *u*; whereby all thoſe that are juſtified are received into the Number of his Children *w*, have his Name put upon them *x*, the Spirit of his Son given to them *y*, are under his fatherly Care and Diſpen-

t 1 John 3. 1. *u* Eph. 1. 5. Gal. 4. 4, 5. *w* John 1. 12. *x* 2 Cor. 6. 18. Rev. 3. 12. *y* Gal. 4. 6.

Diſpenſation *z*, admitted to all the Liberties and Privileges of the Sons of God, made Heirs of all the Promiſes, and Fellow-Heirs with Chriſt in Glory *a*.

z Pſal. 103. 13. Prov. 14. 26. Mat. 6, 32. *a* Heb. 6. 12. Rom. 8. 17.

Q. *What is Sanctification?*

A. Sanctification is a Work of God's Grace, whereby they, whom God hath before the Foundation of the World choſen to be holy, are in time, through the powerful Operation of his Spirit *b*, applying the Death and Reſurrection of Chriſt unto them *c*, renewed in the whole Man after the Image of God *d*, having the Seeds of Repentance unto Life, and of all other ſaving Graces put into their Hearts *e*, and thoſe Graces ſo ſtirred up, increaſed and ſtrengthned *f*, as that they more and more die unto Sin, and riſe unto Newneſs of Life *g*.

b Eph. 1. 4. 1 Cor. 6. 11. 2 Theſſ. 2. 13. *c* Rom. 6. 4, 5, 6. *d* Eph. 4. 23, 24. *e* Acts 11. 18. 1 John 3. 9. *f* Jude v. 20. Heb. 6. 11, 12. Eph. 3. 16, *to* 19. Col. 1. 10, 11. *g* Rom. 6. 4, 6, 14. Gal. 5. 24.

Q. *What is Repentance unto Life?*

A. Repentance unto Life, is a ſaving Grace *h*, wrought in the Heart of a Sinner

h 2 Tim. 2. 25.

ner by the Spirit *i*, and Word of God
whereby out of the ſight and ſenſe not on
of the Danger *l*, but alſo of the Filthin
and Odiouſneſs of his Sins *m*, and upon th
Apprehenſion of God's Mercy in Chri
to ſuch as are penitent *n*; he ſo grieve
for *o*, and hates his Sins *p*, as that he turn
from them all to God *q*, purpoſing and en
deavouring conſtantly to walk with hi
in all the ways of new Obedience *r*.

i Zech. 12. 10. *k* Acts 11. 18, 20, 21. *l* Ezek. 8. 2
30, 32. Luke 15. 17, 18. Hoſ. 2. 6, 7. *m* Ezek. 36. 3
Iſa. 30. 22. *n* Joel 2. 12, 13. *o* Jer. 31. 18, 19. *p* 2 Co
7. 11. *q* Acts 26. 18. Ezek. 14. 6. 1 Kings 8. 47,
r Pſal. 119. 6, 28, 58. Luke 1. 6. 2 Kings 23. 25.

Q. *Wherein do Juſtification and Sanctifi
cation differ?*

A. Altho Sanctification be inſeparabl
joined with Juſtification *ſ*, yet they differ
in that God in Juſtification imputeth th
Righteouſneſs of Chriſt *t*, in Sanctificatio
his Spirit infuſeth Grace, and enableth t
the Exerciſe thereof *u*; in the former Si
is pardoned *w*, in the other it is ſubdued *x*
the one doth equally free all Believers fro
the revenging Wrath of God, and tha
perfectly in this Life, that they never fa
into Condemnation *y*: the other is neithe
equa

ſ 1 Cor. 6. 11. & 1. 30. *t* Rom. 4. 6, 8. *u* Ezek
36. 27. *w* Rom. 3. 24, 25. *x* Rom. 6. 6, 14
y Rom. 8. 33, 34.

equal in all *z*, nor in this Life perfect in any *a*, but growing up to Perfection *b*.

z 1 John 2. 12, 13, 14. Heb. 5. 12, 13, 14. *a* 1 John 1. 8, 10. *b* 2 Cor. 7. 1. Phil. 3. 12, 13, 14.

Q. *Whence ariseth the Imperfection of Sanctification in Believers?*

A. The Imperfection of Sanctification in Believers, ariseth from the Remnants of Sin abiding in every part of them, and the perpetual Lustings of the Flesh against the Spirit, whereby they are often foiled with Temptations, and fall into many Sins *c*; are hindred in all their spiritual Services *d*, and their best Works are imperfect, and defiled in the sight of God *e*.

c Rom. 7. 18, 23. Mark 14. 66, *to the end:* Gal. 2. 11, 12. *d* Heb. 12. 1. *e* Isa. 64. 6. Exod. 28. 38.

Q. *May not true Believers, by reason of their Imperfections, and the many Temptations and Sins they are overtaken with, fall away from the State of Grace?*

A. True Believers, by reason of the unchangeable Love of God *f*, and his Decree and Covenant to give them perseverance *g*, their inseparable Union with Christ *h*, his continual Intercession for them *i*, and the Spirit

f Jer. 31. 3. *g* 2 Tim. 2. 19. Heb. 13. 20, 21. 2 Sam. 23. 5. *h* 1 Cor. 1. 8, 9. *i* Heb. 7. 25. Luke 22. 32.

Spirit and Seed of God abiding in them *k*, can neither totally nor finally fall away from the ſtate of Grace *l*, but are kept by the Power of God through Faith unto Salvation *m*.

k 1 John. 3. 9. & 2. 27. *l* Jer. 32. 40. John 10. 28. *m* 1 Pet. 1. 5.

Q. *Can true Believers be infallibly aſſured that they are in the Eſtate of Grace, and that they ſhall perſevere therein unto Salvation?*

A. Such as truly believe in Chriſt, and endeavour to walk in all good Conſcience before him *n*, may without extraordinary Revelation, by Faith grounded upon the Truth of God's Promiſes, and by the Spirit enabling them to diſcern in themſelves thoſe Graces to which the Promiſes of Life are made *o*, and bearing witneſs with their Spirits, that they are the Children of God *p*, be infallibly aſſured that they are in the ſtate of Grace, and ſhall perſevere therein unto Salvation *q*.

n 1 John 2. 3. *o* 1 Cor. 2. 12. 1 John 3. 14, 24. 1 John 4. 13, 16. Heb. 6. 11, 12. *p* Rom. 16. *q* 1 John 5. 13.

Q. *Are all true Believers at all times aſſured of their preſent being in the Eſtate of Grace, and that they ſhall be ſaved?*

A. Aſſurance of Grace and Salvation

not being of the Eſſence of Faith *r*, true Believers may wait long before they obtain it *ſ*, and after the Enjoyment thereof may have it weakned and intermitted through manifold Diſtempers, Sins, Temptations, and Deſertions *t*: yet are they never left without ſuch a Preſence and Support of the Spirit of God, as keeps them from falling into utter Deſpair *u*.

r Eph. 1. 13. *ſ* Iſa. 50. 10. Pſal. 88, *throughout.* *t* Pſal. 77. 1, *to* 12. Cant. 5. 2, 3, 6. Pſal. 51. 8, 12. & 31. 22. & 22. 1. *u* 1 John 3. 9. Job 13. 15. Pſal. 73. 15, 23. Iſa. 54. 7, *to* 10.

Q. *What is the Communion in Glory, which the Members of the inviſible Church have with Chriſt?*

A. The Communion in Glory which the Members of the inviſible Church have with Chriſt, is in this Life *w*, immediately after Death *x*, and at laſt perfected at the Reſurrection and Day of Judgment *y*.

w 2 Cor. 3. 18. *x* Luke 23. 43. *y* 1 Theſſ. 4. 17.

Q. *What is the Communion in Glory with Chriſt, which the Members of the inviſible Church enjoy in this Life?*

A. The Members of the inviſible Church have communicated unto them in this Life, the firſt Fruits of Glory with Chriſt, as they are the Members of him, their Head; and ſo, in him are intereſted in that Glory

which he is fully poſſeſſed of *z*, and as an earneſt thereof, enjoy the Senſe of God's Love *a*, Peace of Conſcience, Joy in the Holy Ghoſt, and hope of Glory *b*; as on the contrary, the ſenſe of God's revenging Wrath, Horror of Conſcience, and a fearful Expectation of Judgment, are to the wicked the beginning of their Torments which they ſhall endure after Death *c*.

z Eph. 2. 5, 6. *a* Rom 5. 5. *with* 2 Cor. 1. 22. *b* Rom. 5. 1, 2. & 14. 17. *c* Gen. 4. 13. Mat. 27. 4. Heb. 10. 27. Rom. 2. 9. Mark 9. 44.

Q. *Shall all Men die?*

A. Death being threatned as the Wages of Sin *d*, it is appointed unto all Men once to die *e*, for that all have ſinned *f*.

d Rom. 6. 23. *e* Heb. 9. 27. *f* Rom. 5. 12.

Q. *Death being the Wages of Sin, why are not the Righteous delivered from Death, ſeeing all their Sins are forgiven in Chriſt?*

A. The Righteous ſhall be delivered from Death it ſelf at the laſt Day, and even in Death are delivered from the Sting and Curſe of it *g*, ſo that, altho they die, yet it is out of God's Love *h*, to free them perfectly from Sin and Miſery *i*, and to make them capable of further Communion with

g 1 Cor. 15. 26, 55. Heb. 2. 15. *h* Iſa. 57. 1, 2. 2 Kings 22. 20. *i* Revel. 14. 13. Epheſ. 15. 27.

with Christ in Glory, which they then enter upon *k*.

k Luke 23. 43. Phil. 1. 23.

Q. *What is the Communion in Glory with Christ, which the Members of the invisible Church enjoy immediately after Death?*

A. The Communion in Glory with Christ, which the Members of the invisible Church enjoy immediately after Death, is, in that their Souls are then made perfect in Holiness *l*, and received into the highest Heavens *m*, where they behold the Face of God in Light and Glory *n*, waiting for the full Redemption of their Bodies *o*, which even in Death continue united to Christ *p*, and rest in their Graves as in their Beds *q*, till at the last day they be again united to their Souls *r*; whereas the Souls of the wicked are at Death cast into Hell, where they remain in Torments and utter Darkness, and their Bodies kept in their Graves, as in their Prisons, till the Resurrection and Judgment of the great Day *s*.

l Heb. 12. 23. *m* 2 Cor. 5. 1, 6, 8. Phil. 1. 23. *with* Acts 3. 21. & Eph. 4. 10. *n* 1 John 3. 2. 1 Cor. 13. 12. *o* Rom. 8. 23. Psal. 16. 9. *p* 1 Thess. 4. 14. *q* Isa. 57. 2. *r* Job 19. 26, 27. *s* Luke 16. 23, 24. Acts 1. 25. Jude v. 6, 7.

Q. *What are we to believe concerning the Resurrection?*

A. We are to believe that at the last Day there shall be a general Resurrection of the Dead, both of the Just and Unjust *t*, when they that are then found alive, shall in a Moment be changed, and the self-same Bodies of the Dead which were laid in the Grave being then again united to their Souls for ever, shall be raised up by the Power of Christ *u*; the Bodies of the Just by the Spirit of Christ, and by the virtue of his Resurrection, as their Head, shall be raised in Power, spiritual, incorruptible, and made like to his glorious Body *w*; and the Bodies of the Wicked shall be raised up in Dishonour, by him, as an offended Judge *x*.

t Acts 24. 15. *u* 1 Cor. 15. 51, 52, 53. 1 Thess. 4. 15, 16, 17. John 5. 28, 29. *w* 1 Cor. 15. 21, 22, 23, 42, 43, 44. Phil. 3. 21. *x* John 5. 27, *to* 29. Mat. 25. 33.

Q. *What shall immediately follow after the Resurrection?*

A. Immediately after the Resurrection shall follow the general and final Judgment of Angels and Men *y*, the Day and Hour whereof no Man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord *z*.

y 2 Pet. 2. 4. Jude v. 6, 7, 14, 15. Mat. 25. 46. *z* Mat. 24. 36, 42, 44. Luke 21. 35, 36.

Q. *What*

Q. *What ſhall be done to the Wicked at the Day of Judgment?*

A. At the Day of Judgment the Wicked ſhall be ſet on Chriſt's left Hand *a*, and upon clear Evidence, and full Conviction of their own Conſciences *b*, ſhall have the fearful, but juſt Sentence of Condemnation pronounced againſt them *c*; and thereupon ſhall be caſt out from the favourable Preſence of God, and the glorious Fellowſhip with Chriſt, his Saints, and all his holy Angels, into Hell, to be puniſhed with unſpeakable Torments, both in Body and Soul, with the Devil and his Angels for ever *d*.

a Mat. 25. 33. *b* Rom. 2. 15, 16. *c* Mat. 25. 41, 42, 43. *d* Luke 16. 26. 2 Theſſ. 1. 8, 9.

Q. *What ſhall be done to the righteous at the day of Judgment?*

A. At the day of Judgment, the Righteous being caught up to Chriſt in the Clouds *e*, ſhall be ſet on his right Hand, and there openly acknowledged, and acquitted *f*, ſhall join with him in the judging of reprobate Angels and Men *g*, and ſhall be received into Heaven *h*, where they ſhall be fully and for ever freed from

e 1 Theſſ. 4. 17. *f* Mat. 25. 33. & 10. 32. *g* 1 Cor. 6. 2, 3. *h* Mat. 25. 34, 46.

all Sin and Miſery *i*, filled with unconceivable Joys *k*, made perfectly holy and happy both in Body and Soul, in the company of innumerable Saints, and holy Angels *l*, but eſpecially, in the immediate Viſion and Fruition of God, the Father of our Lord Jeſus Chriſt, and of the holy Spirit, to all Eternity *m*. And this is the perfect and full Communion which the Members of the inviſible Church ſhall enjoy with Chriſt in Glory, at the Reſurrection and day of Judgment.

i Eph. 5. 27. Rev. 14. 13. *k* Pſal. 16. 11. *l* Heb. 12. 22, 23. *m* 1 John 3. 2. 1 Cor. 13. 12. 1 Theſſ. 4. 17, 18.

Having ſeen what the Scriptures principally teach us to believe concerning God; it follows to conſider what they require as the Duty of Man.

Q. *WHat is the Duty that God requireth of Man?*

A. The Duty which God requireth of Man, is Obedience to his revealed Will *n*.

n Rom. 12. 1, 2. Micah 6. 8. 1 Sam. 15. 22.

Q. *What did God at firſt reveal unto Man, as the Rule of his Obedience?*

A. The

A. The Rule of Obedience revealed to *Adam* in the Eſtate of Innocency, and to all Mankind in him, beſide a ſpecial Command not to eat of the Fruit of the Tree of the Knowledg of Good and Evil, was the moral Law *o*.

o Gen. 1. 26, 27. Rom. 2. 14, 15. Rom. 10. 5. Gen. 2. 17.

Q. *What is the moral Law?*

A. The moral Law is the Declaration of the Will of God to Mankind, directing and binding every one to perſonal, perfect and perpetual Conformity and Obedience thereunto, in the Frame and Diſpoſition of the whole Man, Soul and Body *p*, and in performance of all thoſe Duties of Holineſs and Righteouſneſs which he oweth to God and Man *q*; promiſing Life upon the fulfilling, and threatning Death upon the breach of it *r*.

p Deut. 5. 1, 2, 3, 31, 33. Luke 10. 26, 27. Gal. 3. 10. 1 Theſſ. 5. 23. *q* Luke 1. 75. Acts 24. 16. *r* Rom. 10. 5. Gal. 3. 10, 12.

Q. *Is there any uſe of the moral Law to Man ſince the Fall?*

A. Altho no Man ſince the Fall can attain to Righteouſneſs and Life by the moral Law *ſ*, yet there is a great Uſe thereof, as well common to all Men, as peculiar either

ſ Rom. 8. 3. Gal. 2. 16.

either to the unregenerate, or the regenerate *t*.

t 1 Tim. 1. 8.

Q. *Of what Use is the moral Law to all Men?*

A. The moral Law is of use to all Men; to inform them of the holy Nature and Will of God *u*, and of their Duty, binding them to walk accordingly *w*, to convince them of their Disability to keep it, and of the sinful Pollution of their Nature, Hearts, and Lives *x*, to humble them in sense of their Sin and Misery *y*, and thereby help them to a clearer sight of the need they have of Christ *z*, and of the perfection of his Obedience *a*.

u Lev. 11. 44, 45. Lev. 20. 7, 8. Rom. 7. 12. *w* Mich. 6. 8. James 2. 10, 11. *x* Psal. 19. 11, 12. Rom. 3. 20. Rom. 7. 7. *y* Rom. 3. 9, 23. *z* Gal. 3. 21, 22. *a* Rom. 10. 4.

Q. *What particular Use is there of the moral Law to unregenerate Men?*

A. The moral Law is of Use to unregenerate Men, to awaken their Consciences to fly from Wrath to come *b*, and to drive them to Christ *c*; or upon their Continuance in the Estate and Way of Sin, to leave them inexcusable *d*, and under the Curse thereof *e*. Q. *What*

b 1 Tim. 1. 9, 10. *c* Gal. 3. 24. *d* Rom. 1, 29. *with* Rom. 2. 15. *e* Gal. 3. 10.

Q. *What ſpecial Uſe is there of the moral Law to the regenerate?*

A. Altho they that are regenerate, and believe in Chriſt, be delivered from the moral Law as a Covenant of Works *f*, ſo as thereby they are neither juſtified *g*, nor condemned *h*: yet, beſide the general Uſes thereof common to them with all Men; it is of ſpecial Uſe to ſhew them how much they are bound to Chriſt for his fulfilling it, and enduring the Curſe thereof in their ſtead, and for their good *i*: and thereby to provoke them to more Thankfulneſs *k*, and to expreſs the ſame in their greater Care to conform themſelves thereunto as the Rule of their Obedience *l*.

f Rom. 6. 14. & 7. 4, 6. Gal. 4. 4, 5. *g* Rom. 3. 20. *h* Gal. 5. 23. Rom. 8. 1. *i* Rom. 7. 24, 25. Gal. 3. 13, 14. Rom. 8. 3, 4. *k* Luke 1. 68, 69, 74, 75. Col. 1. 12, 13, 14. *l* Rom. 7. 22. & 12. 2. Tit. 2. 11, *to* 14.

Q. *Where is the moral Law ſummarily comprehended?*

A. The moral Law is ſummarily comprehended in the ten Commandments, which were delivered by the Voice of God upon Mount *Sinai*, and written by him in two Tables of Stone *m*, and are recorded in the 20*th* Chapter of *Exodus*: the four firſt

m Deut. 10. 4. Exod. 34. 1, 2, 3, 4.

first Commandments containing our duty to God; and the other six our Duty to Man. *l.*

n Mat. 22. 37, *to* 40.

Q. *What Rules are to be observed for the right understanding of the ten Commandments?*

A. For the right understanding of the ten Commandments, these Rules are to be observed.

1. That the Law is perfect, and binds every one to full Conformity in the whole Man, unto the Righteousness thereof, and to entire Obedience for ever; so, as to require the utmost Perfection in every Duty, and to forbid the least degree of every Sin *o*.

o Psal. 19. 7. James 2. 10. Mat. 5. 21, *to the end.*

2. That it is spiritual, and so reacheth the Understanding, Will, Affections, and all other Powers of the Soul, as well as Words, Works and Gestures *p*.

p Rom. 7. 14. Deut. 6. 5. *with* Mat. 22. 37, 38, 39. Mat. 5. 21, 22, 27, 28, 36, *to the end.*

3. That one and the same thing in divers respects is required or forbidden in several Commandments *q*.

q Col. 3. 5. Amos 8. 5. Prov. 1. 19. 1 Tim. 6. 10.

4. That, as, where a Duty is commanded, the contrary Sin is forbidden *r*; and where

r Isa. 58. 13. Deut. 6. 13. *with* Mat. 4. 9, 10. Mat. 15. 4, 5, 6.

where a Sin is forbidden, the contrary Duty is commanded *s*: so where a Promise is annexed, the contrary Threatning is included *t*; and where a Threatning is annexed, the contrary Promise is included *u*.

s Mat. 5. 21, *to* 25. Eph. 4. 28. *t* Exod. 20. 12. *with* Prov. 30. 17. *u* Jer. 18. 7, 8. Exod. 20. 7. *with* Psal. 15. 1, 4, 5. & Psal. 24. 4, 5.

5. That, what God forbids, is at no time to be done *w*; what he commands, is always our Duty *x*, and yet every particular Duty is not to be done at all times *y*.

w Job 13. 7, 8. Rom. 3. 8. Job 36. 21. Heb. 11. 25. *x* Deut. 4. 8, 9. *y* Mat. 12. 7.

6. That, under one Sin or Duty, all of the same kind are forbidden or commanded, together with all the Causes, Means, Occasions and Appearances thereof, and Provocations thereunto *z*.

z Mat. 5. 21, 22, 27, 28. Mat. 15. 4, 5, 6. Heb. 10. 24, 25. 1 Thess. 5. 22. Jude v. 23. Gal. 5. 26. Col. 3. 21.

7. That, what is forbidden or commanded to our selves, we are bound according to our Places, to endeavour that it may be avoided, or perform'd by others, according to the Duty of their Places *a*.

a Exod. 20. 10. Lev. 19. 17. Gen. 18. 19. Josh. 24. 15. Deut. 6. 6, 7.

8. That, in what is commanded to others, we are bound according to our Places

and

and Callings to be helpful to them *b*; and to take heed of partaking with others in what is forbidden them *c*.

b 2 Cor. 1. 24. *c* 1 Tim. 5. 22. Eph. 5. 11.

Q. *What special things are we to consider in the ten Commandments?*

A. We are to consider in the ten Commandments, the Preface, the Substance of the Commandments themselves, and several Reasons annexed to some of them, the more to enforce them.

Q. *What is the Preface to the Commandments?*

A. The Preface to the Commandments is contained in these Words [*I am the Lord thy God, which have brought thee out of the Land of* Egypt; *out of the House of Bondage d*] wherein God manifesteth his Soveraignty, as being *Jehovah*, the eternal, immutable, and Almighty God *e*; having his Being in and of himself *f*, and giving Being to all his Words *g*, and Works *h*; and that he is a God in Covenant, as with *Israel* of old, so with all his People *i*, who, as he brought them out of their Bondage in *Egypt*, so he delivereth us from our spiritual Thraldom *k*, and that therefore we are

d Exod. 20. 2. *e* Isa. 44. 6. *f* Exod. 3. 14. *g* Exod. 6. 3. *h* Acts 17. 24, 28. *i* Gen. 17. 7. *with* Rom. 3. 29. *k* Luke 1. 74, 75.

are bound to take him for our God alone, and to keep all his Commandments *l*.

l 1 Pet. 1. 15, 16, 17, 18. Lev. 18. 30. & 19. 37.

Q. *What is the sum of the four Commandments, which contain our Duty to God?*

A. The sum of the four Commandments containing our Duty to God, is to love the Lord our God with all our Heart, and with all our Soul, and with all our Strength, and with all our Mind *m*.

m Luke 10. 27.

Q. *Which is the first Commandment?*

A. The first Commandment is, *Thou shalt have no other Gods before me n*.

n Exod. 20. 3.

Q. *What are the Duties required in the first Commandment?*

A. The Duties required in the first Commandment, are the knowing and acknowledging of God to be the only true God, and our God *o*, and to worship and glorify him accordingly *p*, by thinking *q*, meditating *r*, remembring *s*, highly esteeming *t*, honouring *u*, adoring *w*, chusing *x*, loving *y*, desiring *z*, fearing of him *a*, believing him *b*,

I trust-

o 1 Chron. 28. 9. Deut. 26. 17. Isa. 43. 10. Jer. 14. 22. *p* Psal. 95. 6, 7. Mat. 4. 10. Psal. 29. 2. *q* Mal. 3. 16. *r* Psal. 63. 6. *s* Eccles. 12. 1. *t* Psal. 71. 19. *u* Mal. 1. 6. *w* Isa. 45. 23. *x* Josh. 24. 15, 22. *y* Deut. 6. 5. *z* Psal. 73. 25. *a* Isa. 8. 13. *b* Exod. 14. 31.

truſting *c*, hoping *d*, delighting *e*, rejoycing in him *f*, being zealous for him *g*, calling upon him, giving all Praiſe and Thanks *h*, and yielding all Obedience and Submiſſion to him with the whole Man *i*, being careful in all things to pleaſe him *k*, and ſorrowful when in any thing he is offended *l*, and walking humbly with him *m*.

c Iſa. 26. 4. *d* Pſal. 130. 7. *e* Pſal. 37. 4. *f* Pſal. 32. 11. *g* Rom. 12. 11. *with* Num. 25. 11. *h* Phil. 4. 6. *i* Jer. 7. 23. James 4. 7. *k* 1 John 3. 22. *l* Jer. 31. 18. Pſal. 119. 136. *m* Mich. 6. 8.

Q. *What are the Sins forbidden in the firſt Commandment?*

A. The Sins forbidden in the firſt Commandment, are, Atheiſm, in denying, or not having a God *n*; Idolatry, in having, or worſhipping more Gods than one, or any with, or inſtead of the true God *o*; the not having and avouching him for God, and our God *p*; the Omiſſion or Neglect of any thing due to him required in this Commandment *q*: Ignorance *r*, Forgetfulneſs *ſ*, Miſapprehenſions *t*, falſe Opinions *u*, unworthy and wicked Thoughts of him *w*, bold and curious ſearching into his Secrets,

n Pſal. 14. 1. Eph. 2. 12. *o* Jer. 2. 27, 28. *with* 1 Theſſ. 1. 9. *p* Pſal. 81. 11. *q* Iſa. 43. 22, 23, 24. *r* Jer. 4. 22. Hoſ. 4. 1, 6. *ſ* Jer. 2. 32. *t* Acts 17. 23, 29. *u* Iſa. 40. 18. *w* Pſal. 50. 21.

erets *x*, all Profaneneſs *y*, Hatred of God *z*, Self-Love *a*, Self-ſeeking *b*, and all other inordinate and immoderate ſetting of our Mind, Will, or Affections upon other things, and taking them off from him in whole or in part *c*: vain Credulity *d*, Unbelief *e*, Hereſie *f*, Misbelief *g*, Diſtruſt *h*, Deſpair *i*, Incorrigibleneſs *k*, Inſenſibleneſs under Judgments *l*, Hardneſs of Heart *m*, Pride *n*, Preſumption *o*, carnal Security *p*, tempting of God *q*; uſing unlawful means *r*; and truſting in lawful means *ſ*; carnal Delights and Joys *t*; corrupt, blind and indiſcreet Zeal *u*; Lukewarmneſs *w*, and Deadneſs in the things of God *x*; eſtranging our ſelves, and apoſtatizing from God *y*; praying, or giving any religious Worſhip to Saints, Angels, or any other Creatures *z*; all Compacts and

x Deut. 29. 29. *y* Tit. 1. 16. Heb. 12. 16. *z* Rom. 1. 30. *a* 2 Tim. 3. 2. *b* Phil. 2. 21. *c* 1 John 2. 15, 16. 1 Sam. 2. 29. Col. 3. 2, 5. *d* 1 John 4. 1. *e* Heb. 3. 12. *f* Gal. 5. 20. Tit. 3. 10. *g* Acts 26. 9. *h* Pſal. 78. 22. *i* Gen. 4. 13. *k* Jer. 5. 3. *l* Iſa. 42. 25. *m* Rom. 2. 5. *n* Jer. 13. 15. *o* Pſal. 19. 13. *p* Zeph. 1. 12. *q* Mat. 4. 7. *r* Rom. 3. 8. *ſ* Jer. 17. 5. *t* 2 Tim. 3. 4. *u* Gal. 4. 17. John 16. 2. Rom. 10. 2. Luke 9. 54, 55. *w* Rev. 3. 16. *x* Rev. 3. 1. *y* Ezek. 14. 5. Iſa. 1. 4, 5. *z* Rom. 10. 13, 14. Hoſ. 4. 12. Acts 10. 25, 26. Rev. 19. 10. Mat. 4. 10. Col. 2. 18. Rom. 1. 25.

consulting with the Devil *a*, and hearkning to his Suggestions *b*; making Men the Lords of our Faith and Conscience *c*; slighting and despising God and his Commands *d*; resisting and grieving of his Spirit *e*; Discontent and Impatience at his Dispensations; charging him foolishly for the Evils he inflicts on us *f*; and ascribing the Praise of any Good we either are, have, or can do, to Fortune *g*, Idols *h*, our selves *i*, or any other Creature *k*.

a Lev. 20. 6. 1 Sam. 28. 7, 11. *with* 1 Chron. 10. 13, 14. *b* Acts 5. 3. *c* 2 Cor. 1. 24. Mat. 23. 9. *d* Deut. 32. 15. 2 Sam. 12. 9. Prov. 13. 13. *e* Acts 7. 51. Eph. 4. 30. *f* Psal. 73. 2, 3, 14, 15, 22. Job 1. 22. *g* 1 Sam. 6 7, 8, 9. *h* Dan. 5. 23. *i* Deut. 8. 17. Dan. 4. 30. *k* Hab. 1. 16.

Q. *What are we especially taught by these words* [Before me] *in the first Commandment?*

A. These words [*Before me*] or before my Face, in the first Commandment, teach us, that God, who seeth all things, takes special notice of, and is much displeased with the Sin of having any other God; that so it may be an Argument to diswade from it, and to aggravate it, as a most impudent Provocation *l*: as also to perswade us to do, as in his Service *m*.

l Ezek. 8. 5, *to the end.* Psal. 44. 20, 21. *m* 1 Chron. 28. 9.

Q. *Which*

Q. Which is the ſecond Commandment?

A. The ſecond Commandment is, *Thou ſhalt not make unto thee any graven Image, or any likeneſs* of any thing that is *in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God* am *a jealous God, viſiting the Iniquities of the Fathers upon the Children, unto the third and fourth* Generation *of them that hate Me, and ſhewing Mercy unto thouſands of them that love Me, and keep My Commandments n.*

n Exod. 20. 4, 5, 6.

Q. What are the Duties required in the ſecond Commandment?

A. The Duties required in the ſecond Commandment, are, the receiving, obſerving, and keeping pure and intire all ſuch religious Worſhip and Ordinances as God hath inſtituted in his Word *o*, particularly Prayer and Thankſgiving in the Name of Chriſt *p*, the reading, preaching, and hearing the Word *q*, the Adminiſtration and receiving of the Sacraments *r*, Church-Government and Diſci-

 pline,

o Deut. 32. 46, 47. Mat. 28. 20. Acts 2. 42. 1 Tim. 6. 13, 14. *p* Phil. 4. 6. Eph. 5. 20. *q* Deut. 17. 18, 19. Acts 15. 21. 2 Tim. 4. 2. James 1. 21, 22. Acts 10. 33. *r* Mat. 28. 19. 1 Cor. 11. 23, *to* 30.

pline *s*, the Miniſtery and Maintenance thereof *t*, religious Faſtings *u*, ſwearing by the Name of God *w*, and vowing unto him *x*; as alſo the diſapproving, deteſting, oppoſing all falſe Worſhip *y*; and according to each ones Place and Calling removing it, and all Monuments of Idolatry *z*.

s Mat. 18. 15, 16, 17. & 16. 19. 1 Cor. 5 Chap. & 12. 28. *t* Eph. 4. 11, 12. 1 Tim. 5. 17, 18. 1 Cor. 9. 7, to 15. *u* Joel 2. 12, 13. 1 Cor. 7. 5. *w* Deut. 6. 13. *x* Iſa. 15. 21. Pſal. 76. 11. *y* Acts 17. 16, 17. Pſal. 16. 4. *z* Deut. 7. 5. Iſa. 30. 22.

Q. *What are the Sins forbidden in the ſecond Commandment?*

A. The Sins forbidden in the ſecond Commandment, are, all deviſing *a*, counſelling *b*, commanding *c*, uſing *d*, and any ways approving any religious Worſhip not inſtituted by God himſelf *e*; tolerating a falſe Religion *f*, the making any Repreſentation of God, of all, or of any of the three Perſons, either inwardly in our Mind, or outwardly in any kind of Image, or likewiſe of any Creature whatſoever *g*, all worſhipping of it *h*, or God in it, or by it *i*;

a Num. 15. 39. *b* Deut. 13. 6, 7, 8. *c* Hoſ. 5. 11. Mic. 6. 16. *d* 1 Kings 11. 33. *e* Deut. 12. 30, 31, 32. *f* Deut. 13. 6, to 12. Zech. 13. 2, 3. Rev. 2. 2, 14, 15, 20. & 17. 12, 16, 17. *g* Deut. 4. 15, 16. Acts 17. 29. Rom. 1. 21, 22, 23, 25. *h* Dan. 3. 18. Gal. 4. 8. *i* Exod. 32. 5.

the making of any Repreſentation of feigned Deities *k*, and all Worſhip of them, or Service belonging to them *l*, all ſuperſtitious Devices *m*, corrupting the Worſhip of God *n*, adding to it, taking from it *o*, whether invented and taken up of our ſelves *p*, or received by Tradition from others *q*, tho under the Title of Antiquity *r*, Cuſtom *ſ*, Devotion *t*, good Intent, or any other pretence whatſoever *u*, Simony *w*, Sacrilege *x*, all Neglect *y*, Contempt *z*, hindering *a*, and oppoſing the Worſhip and Ordinances which *God* hath appointed *b*.

k Exod. 32. 8. *l* 1 Kings 18. 26, 28. Iſa. 65. 11. *m* Acts 17. 22. Col. 2. 21, 22, 23. *n* Mal. 1. 7, 8, 14. *o* Deut. 4. 2. *p* Pſal. 106. 39. *q* Mat. 15. 9. *r* 1 Pet. 1. 18. *ſ* Jer. 44. 17. *t* Iſa. 65. 3, 4, 5. Gal. 1. 13, 14. *u* 1 Sam. 15. 21. *w* Acts 8. 18. *x* Rom. 2. 22. Mal. 3. 8. *y* Exod. 4. 24, 25. *z* Mat. 22. 5. Mal. 1. 7, 13. *a* Mat. 23. 13. *b* Acts 13. 44, 45. 1 Theſſ. 2. 15, 16.

Q. *What are the Reaſons annexed to the ſecond Commandment, the more to enforce it?*

A. The Reaſons annexed to the ſecond Commandment, the more to enforce it, contained in theſe words [*For I the Lord thy God am a jealous God, viſiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me; and ſhewing Mercy unto thouſands of them*

that love me, and keep my Commandments c, are beſides God's Soveraignty over us, and Propriety in us *d*, his fervent Zeal for his own Worſhip *e*, and his revengeful Indignation againſt all falſe Worſhip, as being a ſpiritual Whoredom *f*; accounting the Breakers of this Commandment ſuch as hate him, and threatning to puniſh them unto divers Generations *g*, and eſteeming the Obſervers of it, ſuch as love him, and keep his Commandments, and promiſing Mercy to them unto many Generations *h*.

c Exod. 20. 5, 6. *d* Pſal. 45. 11. Rev. 15. 3, 4. *e* Exod. 34. 13, 14. *f* 1 Cor. 10. 20, 21, 22. Jer. 7. 18, 19, 20. Ezek. 16. 26, 27. Deut. 32. 16, *to* 20. *g* Hoſ. 2. 2, 3, 4. *h* Deut. 5. 29.

Q. *Which is the third Commandment?*

A. The third Commandment is, *Thou ſhalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltleſs that taketh his Name in vain i.*

i Exod. 20. 7.

Q. *What is required in the third Commandment?*

A. The third Commandment requires, that the Name of God, his Titles, Attributes *k*, Ordinances *l*, the Word *m*, Sacraments,

k Mat. 6. 9. Deut. 28. 58. Pſal. 29. 2. & 68. 4. Rev. 15. 3, 4. *l* Mal. 1. 14. Eccleſ. 5. 1. *m* Pſal. 138. 2.

craments *n*, Prayer *o*, Oaths *p*, Vows *q*, Lots *r*, his Works *s*, and whatsoever else there is whereby he makes himself known, be holily and reverently used in Thought *t*, Meditation *u*, Word *w*, Writing *x*, by an holy Profession *y*, and answerable Conversation *z*, to the Glory of God *a*, and the Good of our selves *b*, and others *c*.

n 1 Cor. 11. 24, 25, 28. 29. *o* 1 Tim. 2. 8. *p* Jer. 4. 2. *q* Eccles. 5. 2, 4, 5, 6. *r* Acts 1. 24, 26. *s* Job 36. 24. *t* Mal. 3. 16. *u* Psal. 8. *throughout*. *w* Col. 3. 17. Psal. 105. 2, 5. *x* Psal. 102. 18. *y* 1 Pet. 3. 15. Mich. 4. 5. *z* Phil. 1. 27. *a* 1 Cor. 10. 35. *b* Jer. 32. 39. *c* 1 Pet. 2. 12.

Q. *What are the Sins forbidden in the third Commandment?*

A. The Sins forbidden in the third Commandment are, the not using of God's Name as is required *d*, and the Abuse of it, in an ignorant *e*, vain *f*, irreverent, profane *g*, superstitious *h*, or wicked mentioning, or otherwise using his Titles, Attributes *i*, Ordinances *k*, or Works *l*, by Blasphemy *m*, Perjury *n*, all sinful Cur-

 sings,

d Mal. 2. 2. *e* Acts 17. 23. *f* Prov. 30. 9. *g* Mal. 1. 6, 7, 12. & 3. 14. *h* 1 Sam. 4. 3, 4, 5. Jer. 7. 4, 9, 10, 14, 31. Col. 2. 20, 21, 22. *i* 2 Kings 18. 30, 35. Exod. 5. 2. Psal. 139. 20. *k* Psal. 50. 16, 17. *l* Isa. 5. 12. *m* 2 Kings 19. 22. Lev. 24. 11. *n* Zech. 5. 4. & 8, 17.

sings *o*, Oaths *p*, Vows *q*, and Lots *r*, violating of our Oaths and Vows, if lawful *s*, and fulfilling of them, if of things unlawful *t*, murmuring and quarrelling at *u*, curious prying into *w*, and misapplying of God's Decrees *x* and Providences *y*, misinterpreting *z*, misapplying *a*, or any way perverting the Word, or any part of it *b*, to profane Jests *c*, curious or unprofitable Questions, vain Janglings, or the maintaining of false Doctrines *d*, abusing it, the Creatures, or any thing contained under the Name of God, to Charms *e*, or sinful Lusts and Practices *f*; the maligning *g*, scorning *h*, reviling *i*, or any ways opposing of God's Truth, Grace, and Ways *k*; making Profession of Religion in Hypo-

o 1 Sam. 17. 43. 2 Sam. 16. 5. *p* Jer. 5. 7. & 23. 10. *q* Deut. 23. 18. Acts 23. 12. *r* Esther 3. 7. & 9. 24. Psal. 22. 18. *s* Psal. 24. 4. Ezek. 17. 16, 18, 19. *t* Mark 6. 26. 1 Sam. 25. 22, 32, 33, 34. *u* Rom. 9. 14, 19, 20. *w* Deut. 29. 29. *x* Rom. 3. 5, 7. & 6. 1. *y* Eccles. 8. 11. & 9. 3. Psal. 39. *throughout.* *z* Mat. 5. 21, *to the end.* *a* Ezek. 13. 22. *b* 2 Pet. 3. 16. Mat. 22. 24, *to* 31. *c* Isa. 22. 13. Jer. 23. 34, 36, 38. *d* 1 Tim. 1. 4, 6, 7. 1 Tim. 6. 4, 5, 20 2 Tim. 2. 14. Tit. 3. 9. *e* Deut. 18. 10, *to* 14. Acts 19. 13. *f* 2 Tim. 4. 3, 4. Rom. 13. 13, 14. 1 Kings 21. 9, 10, Jude v. 4. *g* Acts 13. 45. 1 John 3. 12. *h* Psal. 1. 1. 2 Pet. 3. 3. *i* 1 Pet. 4. 4. *k* Acts 13. 45, 46, 50. & 4. 18. & 19. 9. 1 Thess. 2. 16. Heb. 10. 29.

Hypocriſie, or for ſiniſter ends *l*; being aſhamed of it *m*, or a ſhame to it, by uncomfortable *n*, unwiſe *o*, unfruitful *p*, and offenſive walking *q*, or backſliding from it *r*.

l 2 Tim. 3. 5. Mat. 23. 14. & 6. 1, 2, 5, 16. *m* Mark 8. 38. *n* Pſal. 73. 14, 15. *o* 1 Cor. 6. 5, 6. Epheſ. 5. 15, 16, 17. *p* Iſa. 5. 4. 2 Pet. 1. 8, 9. *q* Rom. 2. 23, 24. *r* Gal. 3. 1, 3. Heb. 6. 6.

Q. *What are the Reaſons annexed to the third Commandment?*

A. The Reaſons annexed to the third Commandment in theſe words [*The* LORD *thy* GOD] and [*For the* LORD *will not hold him guiltleſs that taketh his Name in vain* *ſ*] are, becauſe he is the LORD, and our God, and therefore his Name is not to be profaned, or any way abuſed by us *t*, eſpecially becauſe he will be ſo far from acquitting and ſparing the Tranſgreſſors of this Commandment, as that he will not ſuffer them to eſcape his righteous Judgment *u*, albeit many ſuch eſcape the Cenſures and Puniſhments of Men *w*.

ſ Exod. 20. 7. *t* Lev. 19. 12. *u* Ezek. 36. 21, 22, 23. Deut. 28. 58, 59. Zech. 5. 2, 3, 4. *w* 1 Sam. 2. 12, 17, 22, 24. *with* 3. 13.

Q. *Which is the fourth Commandment?*

A. The fourth Commandment is, *Remember the Sabbath-day to keep it holy: Six*

*** *Days*

Days ſhalt thou labour, and do all thy Work: But the ſeventh Day is the Sabbath of the Lord thy God: in it *thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattel, nor the Stranger that is within thy Gates; for in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day; wherefore the Lord bleſſed the Sabbath-day, and hallowed it x.*

x Exod. 20. 8, to 11.

Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth of all Men the ſanctifying, or keeping holy to God, ſuch ſet time as he hath appointed in his Word, expreſly one whole Day in ſeven, which was the ſeventh from the beginning of the World to the Reſurrection of Chriſt, and the firſt Day of the Week ever ſince, and ſo to continue to the end of the World; which is the Chriſtian Sabbath *y*, and in the New Teſtament called the *Lord's Day z*.

y Deut. 5. 12, 13, 14. Gen. 2. 2, 3. 1 Cor. 16, 1, 2. Acts 20. 7. Mat. 5. 17, 18. Iſa. 56. 2, 4, 6, 7. z Rev. 1. 10.

Q. *How is the Sabbath, or Lord's Day, to be ſanctified?*

A. The

A. The Sabbath or Lord's Day is to be ſanctified by an holy reſting all the Day *a*, not only from ſuch Works as are at all times ſinful, but even from ſuch worldly Imployments and Recreations as are on other Days lawful *b*, and making it our Delight to ſpend the whole time (except ſo much of it as is to be taken up in Works of Neceſſity and Mercy *c*) in the publick and private Exerciſe of God's Worſhip *d*: and to that end we are to prepare our Hearts, and with ſuch Foreſight, Diligence, and Moderation to diſpoſe and ſeaſonably to diſpatch our worldly Buſineſs, that we may be the more free and fit for the Duties of that Day *e*,

a Exod. 20. 8, *to* 10. *b* Exod. 16. 25, *to* 28. Neh. 13. 15, *to* 22. Jer. 17. 21, 22. *c* Mat. 12. 1, *to* 13. *d* Iſa. 58. 13. Luke 4. 16. Acts 20. 7. 1 Cor. 16. 1, 2. Pſal. 92. Title. Iſa. 66. 23. Lev. 23. 3. *e* Exod. 20. 8. Luke 23. 54, 56. Exod. 16. 22, 25, 26, 29. Neh. 13. 19.

Q. *Why is the Charge of keeping the Sabbath more eſpecially directed to Governours of Families and other Superiours?*

A. The Charge of keeping the Sabbath is more eſpecially directed to Governours of Families and other Superiours, becauſe they are bound not only to keep it themſelves, but to ſee that it be obſerved by all

those that are under their Charge, and because they are prone oft-times to hinder them with Employments of their own *f*.

f Exod. 20. 10. Josh. 24. 15. Neh. 13. 15, 17, Jer. 17. 20, 21, 22. Exod. 23. 12.

Q. *What are the Sins forbidden in the fourth Commandment?*

A. The Sins forbidden in the fourth Commandment, are, all Omissions of the Duties required *g*, all careless, negligent and unprofitable performing of them, and being weary of them *h*; all profaning the Day by Idleness, and doing that which is in itself sinful *i*; and by all needless Works, Words, and Thoughts about our worldly Imployments and Recreations *k*.

g Ezek. 22. 26. *h* Acts 20. 7, 9. Ezek. 33. 30, 31, 32. Amos 8. 5. Mal. 1. 13. *i* Ezek. 23. 38. *k* Jer. 17. 24, 27. Isa. 58. 13.

Q. *What are the Reasons annexed to the fourth Commandment, the more to enforce it?*

A. The Reasons annexed to the fourth Commandment, the more to enforce it, are taken from the Equity of it, God allowing us six Days of seven for our own Affairs, and reserving but one for himself, in these Words [*Six Days shalt thou labour, and do all thy Work l*] from God's challenging a special Propriety in that Day [*The seventh Day*

l Exod. 20. 9.

Day is the Sabbath of the LORD *thy* GOD *m*] from the Example of God, who *in ſix Days made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day*; and from that Bleſſing which God put upon that Day, not only in ſanctifying it to be a Day for his Service, but in ordaining it to be a means of Bleſſing to us in our ſanctifying it; [*Wherefore the Lord bleſſed the Sabbath Day and hallowed it n.*]

m Exod. 20. 10. *n* Exod. 20. 11.

Q. *Why is the word* Remember *ſet in the beginning of the fourth Commandment?*

A. The word *Remember* is ſet in the beginning of the fourth Commandment *o*, partly becauſe of the great Benefit of remembring it; we being thereby helped in our Preparation to keep it *p*, and in keeping it, better to keep all the reſt of the Commandments *q*, and to continue a thankful Remembrance of the two great Benefits of Creation, and Redemption, which contain a ſhort Abridgment of Religion *r*: and partly becauſe we are very ready to forget it *ſ*, for that there is leſs Light of Nature

o Exod. 20. 8. *p* Exod. 16. 23. Luke 23. 54, 56. *with* Mark 15. 42. Neh. 13. 19. *q* Pſal. 92. Title: *with* v. 13, 14. Ezek. 20. 12, 19, 20. *r* Gen. 2. 2, 3. Pſal. 118. 22, 24. *with* Acts 4. 10, 11. Rev. 1. 10. *ſ* Ezek. 22. 26.

Nature for it *t*, and yet it restraineth our natural Liberty in things at other times lawful *u*, that it cometh but once in seven Days, and many worldly Businesses come between, and too often take off our Minds from thinking of it, either to prepare for it, or to sanctify it *w*, and that Satan with his Instruments much labour to blot out the Glory, and even the Memory of it, to bring in all Irreligion and Impiety *x*.

t Neh. 9. 14. *u* Exod. 34. 21. *w* Deut. 5. 14, 15. Amos 8. 5. *x* Lam. 1. 7. Jer. 17. 21, 22, 23. Neh. 13. 15, *to* 23.

Q. *What is the sum of the six Commandments, which contain our Duty to Man?*

A. The sum of the six Commandments which contain our Duty to Man, is, to love our Neighbour as our selves *y*, and to do to others what we would have them do to us *z*.

y Mat. 22. 39. *z* Mat. 7. 12.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee a.*

a Exod. 20. 12.

Q. *Who are meant by Father and Mother in the fifth Commandment?*

A. By Father and Mother, in the fifth Com-

Commandment, are meant not only natural Parents *b*, but all Superiours in Age *c*, and Gift *d*, and especially such as by God's Ordinance are over us in place of Authority, whether in Family *e*, Church *f*, or Common-wealth *g*.

b Prov. 23. 22, 25. Eph. 6. 1, 2. *c* 1 Tim. 5. 1, 2. *d* Gen. 4. 20, 21, 22. Gen. 45. 8. *e* 2 Kings 5. 13. *f* 2 Kings 2. 12. & 13. 14. Gal. 4. 19. *g* Isa. 49. 23.

Q. *Why are Superiours stiled, Father and Mother?*

A. Superiours are stiled Father and Mother, both to teach them in all Duties towards their Inferiours, like natural Parents, to express Love and Tenderness to them, according to their several Relations *h*, and to work Inferiours to a greater Willingness and Cheerfulness in performing their Duties to their Superiours as to their Parents *i*.

h Eph. 6. 4. 2 Cor. 12. 14. 1 Thess. 2. 7, 8, 11. Numb. 11. 11, 12. *i* 1 Cor. 4. 14, 15, 16. 2 Kings 5. 13.

Q. *What is the general Scope of the fifth Commandment?*

A. The general Scope of the fifth Commandment, is, the Performance of those Duties which we mutually owe in our several

ral Relations, as Inferiours, Superiours, Equals *k*.

k Eph. 5. 21. 1 Pet. 2. 17. Rom. 12. 10.

Q. *What is the Honour that Inferiours owe to their Superiours?*

A. The Honour which Inferiours owe to their Superiours, is all due Reverence in Heart *l*, Word *m*, and Behaviour *n*, Prayer and Thanksgiving for them *o*, Imitation of their Vertues and Graces *p*, willing Obedience to their lawful Commands and Counsels *q*, due Submission to their Corrections *r*, Fidelity to *s*, Defence *t*, and Maintenance of their Persons and Authority, according to their several Ranks, and the nature of their Places *u*, bearing with their Infirmities, and covering them in Love *w*, that so they may be an Honour to them and to their Government *x*.

l Mal. 1. 6. Lev. 19. 3. *m* Prov. 31. 28. 1 Pet. 3. 6. *n* Lev. 19. 32. 1 Kings 2. 19. *o* 1 Tim. 2. 1, 2. *p* Heb. 13. 7. Phil. 3. 17. *q* Ephes. 6. 1, *to* 7. 1 Pet. 2. 13, 14. Rom. 13. 1, *to* 5. Heb. 13. 17. Prov. 4. 3, 4. & 23. 22. Exod. 18. 19, 24. *r* Heb. 12. 9. 1 Pet. 2. 18, 19, 20. *s* Tit. 2. 9, 10. *t* 1 Sam. 26. 15, 16 2 Sam. 18. 3. Esth. 6. 2. *u* Mat. 22. 21. Rom. 13. 6, 7. 1 Tim. 5. 17, 18. Gal. 6. 6. Gen. 45. 11. & 47. 12. *w* 1 Pet. 2. 18. Prov. 23. 22. Gen. 9. 23. *x* Psal. 127. 3, 4, 5. Prov. 31. 23.

Q. *What are the Sins of Inferiours against their Superiours?*

A. The

A. The Sins of Inferiours againſt their Superiours, are; all neglect of the Duties required toward them *y*, envying at *z*, Contempt of *a*, and Rebellion *b* againſt their Perſons *c*, and Places *d*, in their lawful Counſels *e*, Commands and Corrections *f*, Curſing, Mocking *g*, and all ſuch refractory and ſcandalous Carriage, as proves a Shame and Diſhonour to them and their Government *h*.

y Mat. 15. 4, 5, 6. *z* Num. 11. 28, 29. *a* 1 Sam. 8. 7. Iſa. 3. 5. *b* 2 Sam. 15. 1, *to* 12. *c* Exod. 21. 15. *d* 1 Sam. 10. 27. *e* 1 Sam. 2. 25. *f* Deut. 21. 18, *to* 21. *g* Prov. 30. 11, 17. *h* Prov. 19. 26.

Q. *What is required of Superiours toward their Inferiours?*

A. It is required of Superiours, according to that Power they receive from God, and that Relation wherein they ſtand, to love *i*, pray for *k*, and bleſs their Inferiours *l*, to inſtruct *m*, counſel and admoniſh them *n*, countenancing *o*, commending *p*, and rewarding ſuch as do well *q*; diſcountenancing *r*, reproving and chaſtiſing ſuch as do ill *ſ*, protecting *t*, and providing for them all things neceſſary for Soul

i Col. 3. 19. Tit. 2. 4. *k* 1 Sam. 12. 23. Job 1. 5. *l* 1 Kings 8. 55, 56. Heb. 7. 7, 8. Gen. 49. 28. *m* Deut. 6. 6, 7. *n* Eph. 6. 4. *o* 1 Pet. 3. 7. *p* 1 Pet. 2. 14. Rom. 13. 3. *q* Eſther 6. 3. *r* Rom. 13. 3, 4. *ſ* Prov. 29. 15. 1 Pet. 2. 14. *t* Job 29. 12, to 17. Iſa. 1. 10, 17.

Soul *u* and Body *w*; and by grave, wise, holy and exemplary Carriage, to procure Glory to God *x*, Honour to themselves *y*, and so to preserve that Authority which God hath put upon them *z*.

u Eph. 6. 4. *w* 1 Tim. 5. 8. *x* 1 Tim. 4. 12. Tit. 2. 3, 4, 5. *y* 1 Kings 3. 28. *z* Tit. 2. 15.

Q. *What are the Sins of Superiours?*

A. The Sins of Superiours are, beside the neglect of the Duties required of them *a*, an inordinate seeking of themselves *b*, their own Glory *c*, Ease, Profit or Pleasure *d*, commanding things unlawful *e*, or not in the Power of Inferiours to perform *f*, counselling *g*, encouraging *h*, or favouring them in that which is evil *i*, disswading, discouraging, or discountenancing them in that which is good *k*, correcting them unduly *l*, careless exposing, or leaving them to Wrong, Temptation, and Danger *m*, provoking them to Wrath *n*, or any way dishonouring themselves, or lessening their Autho-

a Ezek. 34. 2, 3, 4. *b* Phil. 2. 21. *c* John 5. 44. & 7. 18. *d* Isa. 56. 10, 11. Deut. 17. 17. *e* Dan. 3. 4, 5, 6. Acts 4. 17, 18. *f* Exod. 5. 10, to 18. Mat. 23. 2, 4. *g* Mat. 14. 8. *with* Mark 6. 24. *h* 2 Sam. 13. 28. *i* 1 Sam. 3. 13. *k* John 7. 46, to 49. Col. 3. 21. Exod. 5. 17. *l* 1 Pet. 2. 18, 19, 20. Heb. 12. 10. Deut. 25. 3. *m* Gen. 38. 11, 26. Acts 18. 17. *n* Eph. 6. 4.

Authority, by an unjuſt, rigorous, or re-
mis Behaviour *o*.

o Gen. 9. 21. 1 Kings 12. 13, *to* 16. 1 Kings 1. 6. 1 Sam. 2. 29, 30, 31.

Q. *What are the Duties of Equals?*

A. The Duties of Equals are, to regard the Dignity and Worth of each other *p*, in giving Honour to go one before another *q*, and to rejoyce in each others Gifts and Advancement as in their own *r*.

p 1 Pet. 2. 17. *q* Rom. 12. 10. *r* Rom. 12. 15, 16. Phil. 2. 3, 4.

Q. *What are the Sins of Equals?*

A. The Sins of Equals are, beſide the neglect of the Duties required *ſ*, the undervaluing of the Worth *t*, envying the Gifts *u*, grieving at the Advancement or Proſperity one of another *w*, and uſurping Pre-eminence one over another *x*.

ſ Rom. 13. 8. *t* 2 Tim. 3. 3. *u* Acts 7. 9. Gal. 5. 26. *w* Num. 12. 2. Eſther 6. 12, 13. *x* 3 John v. 9. Luke 22. 24.

Q. *What is the Reaſon annexed to the fifth Commandment, the more to enforce it?*

A. The Reaſon annexed to the fifth Commandment, in theſe Words, [*That thy Days may be long upon the Land which the Lord thy God giveth thee, y*] is an expreſs Promiſe of long Life and Proſperity, as far as it ſhall ſerve for God's Glory, and their

y Exod. 20. 12.

own

own good, to all such as keep this Commandment *z*.

z Deut. 5. 16. 1 Kings 8. 25. Eph. 6. 2, 3.

Q. *Which is the sixth Commandment?*

A. The sixth Commandment is, *Thou shalt not kill a.*

a Exod. 20. 13.

Q. *What are the Duties required in the sixth Commandment?*

A. The Duties required in the sixth Commandment, are, all careful Studies and lawful Endeavours to preserve the Life of our selves *b*, and others *c*; by resisting all Thoughts and Purposes *d*, subduing all Passions *e*, and avoiding all Occasions, Temptations *g*, and Practices, which tend to the unjust taking away of the Life of any *h*; by just Defence thereof against Violence *i*, patient bearing of the Hand of God *k*, quietness of Mind *l*, chearfulness of Spirit *m*, a sober use of Meat *n*, Drink, Phy-

b Eph. 5. 28, 29. *c* 1 Kings 18. 4. *d* Jer. 2 15, 16. Acts 23. 12. 16, 17, 21, 27. *e* Eph. 4. 2 27. *f* 2 Sam. 2. 22. Deut. 22. 8. *g* Mat. 4. 6, Prov. 1. 10, 11, 15, 16. *h* 1 Sam. 24. 12. 1 Sa 26. 9, 10, 11. Gen. 37. 21, 22. *i* Psal. 82. 4. Pr 24. 11, 12. 1 Sam. 14. 45. *k* James 5. 7, to Heb. 12. 9. *l* 1 Thess. 4. 11, 1 Pet 3. 4. Psal. 8, to 11. *m* Prov. 17. 22. *n* Prov. 25. 16, *o* 1 Tim. 5. 23.

Physick *p*, Sleep *q*, Labour *r*, and Recreations *s*, by charitable Thoughts *t*, Love *u*, Compassion *w*, Meekness, Gentleness, Kindness *x*, peaceable *y*, mild, and courteous Speeches and Behaviour *z*, Forbearance, Readiness to be reconciled, patient bearing and forgiving of Injuries, and requiting good for evil *a*; comforting and succouring the Distressed, and protecting and defending the Innocent *b*.

p Isa. 38. 21. *q* Psal. 127. 2. *r* Eccl. 5. 12. 2 Thess. 3. 10, 12. Prov. 16. 26. *s* Eccl. 3. 4, 11. 1 Sam. 19. 4, 5. & 22. 13, 14. *u* Rom. 13. 10. *w* Luke 10. 33, 34, 35. *x* Col. 3. 12, 13. *y* James 3. 17. *z* 1 Pet. 3. 8, to 11. Prov. 15. 1. Judg. 8. 1, 2, 3. *a* Mat. 5. 24. Eph. 4. 2, 32. Rom. 12. 17, 20, 21. *b* 1 Thess. 5. 14. Job 31. 19, 20. Mat. 25. 35, 36. Prov. 31. 8, 9.

Q. *What are the Sins forbidden in the sixth Commandment?*

A. The Sins forbidden in the sixth Commandment, are, all taking away the Life of our selves *c*, or of others *d*, except in case of publick Justice *e*, lawful War *f*, or necessary Defence *g*; the neglecting or withdrawing the lawful and necessary means of Preservation of Life *h*, sinful Anger

c Acts 16. 28. *d* Gen. 9. 6. *e* Numb. 35. 31, 33. *f* Jer. 48. 10. Deut. 20*th* Chap. *g* Exod. 22. 2, 3. *h* Mat. 25. 42, 43. James 2. 15, 16. Eccles. 4. 1, 2.

ger *i*, Hatred *k*, Envy *l*, Desire of Revenge *m*, all excessive Passions *n*, distracting Cares *o*, immoderate Use of Meat, Drink *p*, Labour *q*, and Recreations *r*, provoking Words *s*, Oppression *t*, Quarrelling *u*, striking, wounding *w*, and whatsoever else tends to the Destruction of the Life of any *x*.

i Mat. 5. 22. *k* 1 John 3. 15. Lev. 19. 17. *l* Prov. 14. 30. *m* Rom. 12. 19. *n* Ephes. 4. 31. *o* Mat. 6. 31, 34. *p* Luke 21. 34. Rom. 13. 13. *q* Eccles. 12. 12. & 2. 22, 23. *r* Isa. 5. 12. *s* Prov. 15. 1. & 12. 18. *t* Ezek. 18. 18. Exod. 1. 14. *u* Gal. 5. 15. Prov. 23. 29. *w* Numb. 35. 16, 17, 18, 21. *x* Exod 21. 18, *to the end.*

Q. *Which is the seventh Commandment?*

A. The seventh Commandment is, *Thou shalt not commit Adultery y.*

y Exod. 20. 14.

Q. *What are the Duties required in the seventh Commandment?*

A. The Duties required in the seventh Commandment, are, Chastity in Body, Mind, Affections *z*, Words *a*, and Behaviour *b*, and the Preservation of it in ourselves and others *c*, Watchfulness over the Eyes, and all the Senses *d*, Temperance, keeping of chaste Company *f*, Modesty,

z 1 Thess. 4. 4. Job 31. 1. 1 Cor. 7. 34. *a* Col. 4. 6. *b* 1 Pet. 3. 2. *c* 1 Cor. 7. 2, 35, 36. *d* Job 31. 1. *e* Acts 24. 24, 25. *f* Prov. 2. 16, to 20.

Apparel *g*, Marriage by thoſe that have not the Gift of Continency *h*, conjugal Love *i*, and Cohabitation *k*, diligent Labour in our Callings *l*, ſhunning all Occaſions of Uncleanneſs, and reſiſting Temptations thereunto *m*.

g 1 Tim. 2. 9. *h* 1 Cor. 7. 2, 9. *i* Prov. 5. 19, 20. *k* 1 Pet. 3. 7. *l* Prov. 31. 11, 27, 28. *m* Prov. 5. 8. Gen. 39. 8, 9, 10.

Q. *What are the Sins forbidden in the ſeventh Commandment?*

A. The Sins forbidden in the ſeventh Commandment, beſides the neglect of the Duties required *n*, are, Adultery, Fornication *o*, Rape, Inceſt *p*, Sodomy, and all unnatural Luſts *q*, all unclean Imaginations, Thoughts, Purpoſes and Affections *r*, all corrupt or filthy Communications, or liſtening thereunto *ſ*; wanton Looks *t*, impudent or light Behaviour, immodeſt Apparel *u*, prohibiting of lawful *w*, and diſpenſing with unlawful Marriages *x*; allowing, tolerating, keeping of Stews, and

n Prov. 5. 7. *o* Heb. 13. 4. Gal. 5. 19. *p* 2 Sam. 13. 14. 1 Cor. 5. 1. *q* Rom. 1. 24, 26, 27. Lev. 20. 15, 16. *r* Mat. 5. 28. & 15. 19. Col. 3. 5. Eph. 5. 3, 4. Prov. 7. 5. 21, 22. *ſ* Iſa. 3. 16. 1 Pet. 2. 14. *u* Prov. 7. 10, 13. *w* 1 Tim. 4. 3. Lev. 18. 1, *to* 21. Mark 6. 18. Mal. 2. 11, 12.

reſorting to them *y*; intangling Vows of ſingle Life *z*; undue Delay of Marriage *a*; having more Wives or Husbands than one at the ſame time *b*; unjuſt Divorce *c*, or Deſertion *d*; Idleneſs, Gluttony, Drunkenneſs *e*, unchaſt Company *f*, laſcivious Songs, Books, Pictures, Dancings, Stage-Plays *g*, and all other Provocations to, or Acts of Uncleanneſs either in our ſelves or others *h*.

y 1 Kings 15. 12. 2 Kings 23. 7. Deut. 23. 17, 18. Lev. 19. 29. Jer. 5. 7. Prov. 7. 24, *to* 27. *z* Mat. 19. 10, 11. *a* 1 Cor. 7. 7, 8, 9. Gen. 38. 26. *b* Mal. 2. 14, 15. Mat. 19. 5. *c* Mal. 2. 16. Mat. 5. 32. *d* 1 Cor. 7. 12, 13. *e* Ezek. 16. 49. Prov. 23. 30, *to* 33. *f* Gen. 39. 10. Prov. 5. 8. *g* Eph. 5. 4. Ezek. 23. 14, 15, 16. Iſa. 23. 15, 16, 17. & 3. 16. Mark 6. 22. Rom. 13. 13. 1 Pet. 4. 3. *h* 2 Kings 9. 30. *with* Jer. 4. 30. & Ezek. 23. 40.

Q. *Which is the eighth Commandment?*

A. The eighth Commandment is, *Thou ſhalt not ſteal i.*

i Exod. 20. 15.

Q. *What are the Duties required in the eighth Commandment?*

A. The Duties required in the eighth Commandment, are, Truth, Faithfulneſs, and Juſtice in Contracts, and Commerce between Man and Man *k*; rendering to every

k Pſal. 15. 2, 4. Zech. 7. 4, 10. & 8. 16, 17.

very one his Due *l*; Reſtitution of Goods unlawfully detained from the right Owners thereof *m*, giving and lending freely, according to our Abilities, and the Neceſſities of others *n*; Moderation of our Judgments, Wills, and Affections, concerning worldly Goods *o*; a provident Care and Study to get *p*, keep, uſe, and diſpoſe thoſe things which are neceſſary and convenient for the Suſtentation of our Nature, and ſutable to our Condition *q*; a lawful Calling *r*, and Diligence in it *ſ*; Frugality *t*; avoiding unneceſſary Law-ſutes *u*, and Suretiſhip, or other like Ingagements *w*; and an Endeavour by all juſt and lawful means to procure, preſerve and further the Wealth and outward Eſtate of others, as well as our own *x*.

l Rom. 13. 7. *m* Lev. 6. 2, 3, 4, 5. *with* Luke 19. 8. *n* Luke 6. 30, 38. 1 John 3. 17. Eph. 4. 28. Gal. 6. 10. *o* 1 Tim. 6. 6, 7, 8, 9. Gal. 6. 14. *p* 1 Tim. 5. 8. *q* Prov. 27. 23, *to the end.* Eccleſ. 2. 24. & 3. 12, 13. 1 Tim. 6. 17, 18. Iſa. 38. 1. Mat. 11. 8. *r* 1 Cor. 7. 20. Gen. 2. 15. & 3. 19. *ſ* Eph. 4. 28. Prov. 10. 4. *t* John 6. 12. Prov. 21. 20. *u* 1 Cor. 6. 1, *to* 9. *w* Prov. 6. 1, *to* 6. Prov. 11. 15. *x* Deut. 22. 1, 2, 3, 4. Exod. 23. 4, 5. Gen. 47. 14, 20. Phil. 2. 4. Mat. 22. 39. Lev. 25. 35.

Q. *What are the Sins forbidden in the eighth Commandment?*

A. The Sins forbidden in the eighth

Commandment, beſide the neglect of the Duties required *y*, are, Theft *z*, Robbery *a*, Man-ſtealing *b*, and receiving any thing that is ſtolen *c*, fraudulent Dealing *d*, falſe Weights and Meaſures *e*, removing Land-marks *f*, Injuſtice and Unfaithfulneſs in Contracts between Man and Man *g*, or in matters of Truſt *h*; Oppreſſion *i*, Extortion *k*, Uſury *l*, Bribery *m*, vexatious Law-ſuites *n*, unjuſt Incloſures and Depopulations *o*, ingroſſing Commodities to enhance the Price *p*, unlawful Callings *q*, and all other unjuſt or ſinful ways of taking or with-holding from our Neighbour what belongs to him, or of enriching our ſelves *r*; Covetouſneſs *ſ*; inordinate prizing and affecting worldly Goods *t*; diſtruſtful and diſtracting Cares & Studies in getting, keeping, & uſing them *u*; envy-

y Jam. 2. 15, 16. 1 John 3. 17. *z* Eph. 4. 28. *a* Pſal. 62. 10. *b* 1 Tim. 1. 10. *c* Prov. 29. 24. Pſal. 50. 18. *d* 1 Theſſ. 4. 6. *e* Prov. 11. 1. & 20. 10. *f* Deut. 19. 14. Prov. 23. 10. *g* Amos 8. 5. Pſal. 37. 21. *h* Luke 16. 10, 11, 12. *i* Ezek. 22. 29. Lev. 25. 17. *k* Mat. 23. 25. Ezek. 22. 12. *l* Pſal. 15. 5. *m* Job 15. 34. *n* 1 Cor. 6. 6, 7, 8. Prov. 3. 29, 30. *o* Iſa. 5. 8. Mic. 2. 2. *p* Prov. 11. 26. *q* Acts 19. 19, 24, 25. *r* Job 20. 19. James 5. 4. Prov. 21. 6. *ſ* Luke 12. 15. *t* 1 Tim. 6. 5. Col. 3. 2. Prov. 23. 5. Pſal. 62. 10. *u* Mat. 6. 25, 31, 34, Eccleſ. 5. 12.

envying at the Prosperity of others *w*; as likewise Idleness *x*, Prodigality, wasteful Gaming, and all other ways whereby we do unduly prejudice our own outward Estate *y*. and defrauding our selves of the due Use and Comfort of that Estate which God hath given us *z*.

w Psal. 73. 3. & 37. 1, 7. *x* 2 Thess. 3. 11. Prov. 18. 9. *y* Prov. 21. 17. & 23. 20, 21. & 28. 19. *z* Eccles. 4. 8. & 6. 2. 1 Tim. 5. 8.

Q. *What is the ninth Commandment?*

A. The ninth Commandment is, *Thou shalt not bear false Witness against thy Neighbour a.*

a Exod. 20. 16.

Q. *What are the Duties required in the ninth Commandment?*

A. The Duties required in the ninth Commandment, are, the preserving and promoting of Truth between Man and Man *b*, and the good Name of our Neighbour, as well as our own *c*, appearing and standing for *d*, and from the Heart *e*, sincerely *f*, freely *g*, clearly *h*, and fully *i*, speaking the Truth, and only the Truth, in matters of Judgment and Justice *k*, and

b Zech. 8. 16. *c* 3 John v. 12. *d* Prov. 31. 8, 9. *e* Psal. 15. 2. *f* 2 Chron. 19. 9. *g* 1 Sam. 19. 4, 5. *h* Josh. 7. 19. *i* 2 Sam. 14. 18, 19, 20. *k* Lev. 19. 15. Prov. 14. 5, 25.

in all other things whatsoever *l*, a charitable Esteem of our Neighbours *m*, loving, desiring, and rejoycing in their Good Name *n*, sorrowing for *o*, and covering of their Infirmities *p*, freely acknowledging their Gifts and Graces *q*, defending of their Innocency *r*, a ready receiving of a good Report *s*, and unwillingness to admit of an evil Report concerning them *t*, discouraging Tale-bearers *u*, Flatterers *w*, and Slanderers *x*, love and care of our own good Name, and defending it when need requireth *y*, keeping of lawful Promises *z*; studying and practising of whatsoever things are true, honest, lovely, and of good Report *a*.

l 2 Cor. 1. 17, 18. Eph. 4. 25. *m* Heb. 6. 9. 1 Cor. 13. 7. *n* Rom. 1. 8. 2 John v. 4. 3 John v. 3, 4. *o* 2 Cor. 2. 4. & 12. 21. *p* Prov. 17. 9. 1 Pet. 4. 8. *q* 1 Cor. 1. 4, 5, 7. 2 Tim. 1. 4, 5. *r* 1 Sam. 22. 14. *s* 1 Cor. 13. 6, 7. *t* Psal. 15. 3. *u* Prov. 25. 23. *w* Prov. 26. 24, 25. *x* Psal. 101. 5. *y* Prov. 22. 1. John 8. 49. *z* Psal. 15. 4. *a* Phil. 4. 8.

Q. *What are the Sins forbidden in the ninth Commandment?*

A. The Sins forbidden in the ninth Commandment, are, all prejudicing the Truth, and the good Name of our Neighbours as well as our own *b*, especially in publick Judi-

b 1 Sam. 17. 28. 2 Sam. 16. 3. & 1. 9, 10, 15, 16.

Judicature *c*; giving false Evidence *d*; suborning false Witnesses *e*; wittingly appearing and pleading for an evil Cause; out-facing and over-bearing the Truth; passing unjust Sentence *g*; calling Evil Good, and Good Evil; rewarding the Wicked according to the Work of the Righteous, and the Righteous according to the Work of the Wicked *h*; Forgery *i*; concealing the Truth; undue Silence in a just Cause *k*; and holding our Peace when Iniquity calleth for either a Reproof from our selves *l*, or Complaint to others *m*; speaking the Truth unseasonably *n*, or maliciously to a wrong End *o*, or perverting it to a wrong Meaning *p*, or in doubtful and equivocal Expressions, to the Prejudice of Truth or Justice *q*; speaking Untruth *r*, Lying *s*, Slandering *t*, Backbiting *u*, detracting *w*, Tale-bearing *x*, Whis-

c Lev.19.15. Hab.1.4. *d* Prov.19.5. & 6.16,19. *e* Acts 6. 13. *f* Jer.9. 3,5. Acts 24. 2, 5. Psal. 12. 3, 4. & 52.1,2,3,4. *g* Prov.17.15. 1 Kings 21.9,10, 11,12,13. *h* Isa. 5. 23. *i* Psal. 119. 69. Luke 19. 8. Luke 16.5,6,7. *k* Lev.5.1. Deut.13.8. Acts 5.3,8,9. 2 Tim.4.16. *l* 1 Kings 1. 6. Lev.19.17. *m* Isa.59 4. *n* Prov.29.11. *o* 1 Sam.12.9,10. *with* Psal. 52. 1,2 3, 4. *p* Psal. 56. 6. John 2. 19. *with* Mat. 26.60,61. *q* Gen.3.5. &26.7,9. *r* Isa.59.13. *s* Lev.19. 11. Col. 3. 9. *t* Psal. 50. 20. *u* Psal. 15. 3. *w* James 4. 11. Jer. 38. 4. *x* Lev. 19. 16.

Whiſpering *y*, Scoffing *z*, Reviling *a*, raſh *b*, harſh *c*, and partial cenſuring *d*; miſconſtruing Intentions, Words and Actions *e*; flattering *f*; vain-glorious Boaſting *g*; thinking or ſpeaking too highly or too meanly of our ſelves or others *h*; denying the Gifts and Graces of God *i*; aggravating ſmaller Faults *k*; hiding, excuſing, or extenuating of Sins when called to a free Confeſſion *l*; unneceſſary diſcovering of Infirmities *m*; raiſing falſe Rumours *n*; receiving and countenancing evil Reports *o*, and ſtopping our Ears againſt juſt Defence *p*; evil Suſpition *q*; envying or grieving at the deſerved Credit of any *r*, endeavouring or deſiring to impair it *ſ*, rejoicing in their Diſgrace and Infamy *t*; ſcornful Contempt *u*; fond Admiration *w*; breach

y Rom. 1. 29, 30. *z* Gen. 21. 6. *with* Gal. 4. 29. *a* 1 Cor. 6. 10. *b* Mat. 7. 1. *c* Acts 28. 4. *d* Gen. 38. 24. Rom. 2. 1. *e* Neh. 6. 6, 7, 8. Rom. 3. 8. Pſal. 69. 10. 1 Sam. 1. 13, 14, 15. 2 Sam. 10. 3. *f* Pſal. 12. 2, 3. *g* 2 Tim. 3. 2. *h* Luke 18. 9, 11. Rom. 12. 16. 1 Cor. 4. 6. Acts 12. 22. Exod. 4. 10, *to* 14. *i* Job 27. 5, 6. & 4. 6. *k* Mat. 7. 3, 4, 5. *l* Prov. 28. 13. Prov. 30. 20. Gen. 3. 12, 13. Jer. 2. 35. 2 Kings 5. 25. Gen. 4. 9. *m* Gen. 9. 22. Prov. 25. 9, 10. *n* Exod. 23. 1. *o* Prov. 29. 12. *p* Acts 7. 56, 57. Job 31. 13, 14. *q* 1 Cor. 13. 5. 1 Tim. 6. 4. *r* Numb. 11. 29. Mat. 21. 15. *ſ* Ezra 4. 12, 13. *t* Jer. 48. 27. *u* Pſal. 35. 15, 16, 21. Mat. 27. 28, 29. *w* Jude v. 16. Acts 12. 22.

breach of lawful Promises *x*; neglecting such things as are of good Report *y*; and practising or not avoiding our selves, or not hindring, what we can in others, such things as procure an ill Name *z*.

x Rom. 1. 31. 2 Tim. 3. 3. *y* 1 Sam. 2. 24. *z* 2 Sam. 13. 12, 13. Prov. 5. 8, 9. & 6. 33.

Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Oxe, nor his Ass, nor any thing that is thy Neighbours a.*

a Exod. 20. 17.

Q. *What are the Duties required in the tenth Commandment?*

A. The Duties required in the tenth Commandment, are, such a full Contentment with our own Condition *b*, and such a charitable Frame of the whole Soul toward our Neighbour, as that all our inward Motions and Affections touching him tend unto, and further all that Good which is his *c*.

b Heb. 13. 5. 1 Tim. 6. 6. *c* Job 31. 29. Rom. 12. 15. Psal. 122. 7, 8, 9. 1 Tim. 1. 5. Esther 10. 3. 1 Cor. 13. 4, 5, 6, 7.

Q. *What are the Sins forbidden in the tenth Commandment?*

A. The

A. The Sins forbidden in the tenth Commandment, are Diſcontentment with our own Eſtate *d*, envying *e*, and grieving at the Good of our Neighbours *f*, together with all inordinate Motions and Affections to any thing that is his *g*.

d 1 Kings 21. 4. Eſther 5. 13. 1 Cor. 10. 10. *e* Gal. 5. 26. James 3. 14, 16. *f* Pſal. 112. 9, 10. Neh. 2. 10. *g* Rom. 7. 7, 8. & 13. 9. Col. 3. 5. Deut. 5. 21.

Q. *Is any Man able perfectly to keep the Commandments of God?*

A. No Man is able either of himſelf *h*, or by any Grace received in this Life, perfectly to keep the Commandments of God *i*, but doth daily break them in Thought *k*, Word and Deed *l*.

h James 3. 2. John 15. 5. Rom. 8. 3. *i* Eccleſ. 7. 20. 1 John 1. 8, 10. Gal. 5. 17. Rom. 7. 18, 19. *k* Gen. 6. 5. & 8. 21. *l* Rom. 3. 9, *to* 21. James 3. 2, *to* 13.

Q. *Are all Tranſgreſſions of the Law of God equally hainous in themſelves, and in the ſight of God?*

A. All Tranſgreſſions of the Law of God are not equally hainous, but ſome Sins in themſelves, and by reaſon of ſeveral Aggravations, are more hainous in the ſight of God than others *m*.

m John 19. 11. Ezek. 8. 6, 13, 15. 1 John 5. 16. Pſal. 78. 17, 32, 56.

Q. *Wha*

Q. *What are those Aggravations that make some Sins more hainous than others?*

A. 1. Sins receive their Aggravations from the Persons offending *n*, if they be of riper Age *o*, greater Experience, or Grace *p*, eminent for Profession *q*, Gifts *r*, Place *s*, Office *t*, Guides to others *u*, and whose Example is likely to be followed by others *w*.

n Jer. 2. 8. *o* Job. 32. 7, 9. Eccles. 4. 13. *p* 1 Kings 11. 4, 9. *q* 2 Sam. 12. 14. 1 Cor. 5. 1. *r* James 4. 17. Luke 12. 47, 48. *s* Jer. 5. 4, 5. *t* 2 Sam. 12. 7, 8, 9. Ezek. 8. 11, 12. *u* Rom. 2. 17, *to* 25. *w* Gal. 2. 11, *to* 14.

2. From the Parties offended *x*, if immediately against God *y*, his Attributes *z*, and Worship *a*; against Christ, and his Grace *b*; the holy Spirit *c*, his Witness *d*, and Workings *e*; against Superiours, Men of Eminency *f*, and such as we stand especially related and engaged unto *g*; against any of the Saints *h*, particularly weak Brethren *i*, the Souls of them; or any other;

x Mat. 21. 38, 39. *y* 1 Sam. 2. 25. Acts 5. 4. Psal. 51. 4. *z* Rom. 2. 4. *a* Mal. 1. 8, 14. *b* Heb. 2. 2, 3. & 12. 25. *c* Heb. 10. 29. Mat. 12. 31, 32. *d* Ephes. 4. 30. *e* Heb. 6. 4, 5. *f* Jude v. 8. Numb. 12. 8, 9. Isa. 3. 5. *g* Prov. 30. 17. 2 Cor. 12. 15. Psal. 55. 12, *to* 15. *h* Zeph. 2. 8, 10, 11. Mat. 18. 6. 1 Cor. 6. 8. Rev. 17. 6. *i* 1 Cor. 8. 11, 12. Rom. 14. 13, 15, 21.

ther *k*; and the common Good of all or many *l*.

k Ezek. 13. 19. 1 Cor. 8. 12. Rev. 18. 13. Mat. 23. 15. *l* 1 Thess. 2. 15, 16. Josh. 22. 20.

3. From the Nature and Quality of the Offence *m*, if it be against the expres Letter of the Law *n*, break many Commandments, contain in it many Sins *o*; if not only conceived in the Heart, but breaks forth in Words and Actions *p*; scandalize others *q*, and admit of no Reparation *r*: if against Means *s*, Mercies *t*, Judgments *u*, Light of Nature *w*, Conviction of Conscience *x*, publick or private Admonition *y*, Censures of the Church *z*, civil Punishments *a*, and our own Prayers, Purposes, Promises *b*, Vows *c*, Covenants *d*, and Engagements to God or Man *e*; if done deliberately *f*, wilfully *g*, pre-

m Prov. 6. 30, *to the end.* *n* Ezra 9. 10, 11, 12. 1 Kings 11. 9, 10. *o* Col. 3. 5. 1 Tim. 6. 10. Prov. 5. 8, 9, 10, 11, 12. & 6. 32, 33. Josh. 7. 21. *p* Jam. 1. 14, 15. Mat. 5. 22. Mich. 2. 1. *q* Mat. 18. 7. Rom. 2. 23, 24. *r* Deut. 22. 22. *with* ver. 28, 29. Prov. 6. 32, 33, 34, 35. *s* Mat. 11. 21, *to* 24. Josh. 15. 22. *t* Isa. 1. 3. Deut. 32. 6. *u* Amos 4. 8, 9, 10, 11. Jer. 5. 3. *w* Rom. 1. 26, 27. *x* Rom. 1. 32. Dan. 5. 22. Tit. 3. 10, 11. *y* Prov. 29. 1. *z* Tit. 3. 10. Mat. 18. 17. *a* Prov. 27. 22. Prov. 23. 25. *b* Psal. 78. 34, 35, 36, 37. Jer. 2. 20. Jer. 42. 5, 6, 20, 21. *c* Eccles. 5. 4, 5, 6. Prov. 20. 25. *d* Lev. 26. 25. *e* Prov. 2. 17, Ezek. 17. 18, 19. *f* Psal. 36. 4. *g* Jer. 6. 16.

presumptuously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with Delight *o*, Continuance *p*; or relapsing after Repentance *q*.

h Numb. 15. 30. Exod. 21. 14. *i* Jer. 3. 3. Prov. 7. 13. *k* Psal. 52. 1. *l* 3 John v. 10. *m* Numb. 14. 22. *n* Zech. 7. 11, 12. *o* Prov. 2. 14. *p* Isa. 57. 17. *q* Jer. 34. 8, *to* 11. 2 Pet. 2. 20, *to* 22.

4. From Circumstances of Time *r*, and Place *s*; if on the Lord's Day *t*, or other times of Divine Worship *u*, or immediately before *w*, or after these *x*, or other Helps to prevent or remedy such Carriages *y*; if in publick, or in the Presence of others, who are thereby likely to be provoked or defiled *z*.

r 2 Kings 5. 26. *s* Jer. 7. 10. Isa. 26. 10. *t* Ezek. 23. 37, 38, 39. *u* Isa. 58. 3, 4, 5. Numb. 25. 6, 7. *w* 1 Cor. 11. 20, 21. *x* Jer. 7. 8, 9, 10. Prov. 7. 14, 15. John 13. 27, 30. *y* Ezra 9. 13, 14. *z* 2 Sam. 16. 22. 1 Sam. 2. 22, 23, 24.

Q. *What doth every Sin deserve at the hands of God?*

A. Every Sin, even the least, being against the Soveraignty *a*, Goodness *b*, and Holiness of God *c*, and against his righteous Law *d*, deserveth his Wrath and Curse *e*,

a James 2. 10, 11. *b* Exod. 20. 1, 2. *c* Hab. 1. 13. Lev. 10. 3. & 11. 44, 45. *d* 1 John 3. 14. Rom. 7. 12. *e* Ephes. 5. 6. Gal. 3. 10.

both in this Life *f*, and that which is to come *g*; and cannot be expiated, but by the Blood of Christ *h*.

f Lam. 3. 39. Deut. 28. 15, *to the end.* *g* Mat. 25, 41. *h* Heb. 9. 22. 1 Pet. 1. 18, 19.

Q. *What doth God require of us, that we may escape his Wrath and Curse, due to us by reason of the Transgression of the Law?*

A. That we may escape the Wrath and Curse of God due to us by reason of the Transgression of the Law, he requireth of us Repentance towards God, and Faith towards our Lord Jesus Christ *i*, and the diligent Use of the outward means whereby Christ communicates to us the Benefits of his Mediation *k*.

i Acts 20. 21. Mat. 3. 7, 8. Luke 13. 3, 5. Acts 16. 30, 31. John 3. 16, 18. *k* Prov. 2. 1, *to* 6. & 8. 33, *to the end.*

Q. *What are the outward means whereby Christ communicates to us the Benefits of his Mediation?*

A. The outward and ordinary means, whereby Christ communicates to his Church the Benefits of his Mediation, are, all his Ordinances; especially the Word, Sacraments, and Prayer: all which are made effectual to the Elect for their Salvation *l*.

l Mat. 28. 19, 20. Acts 2. 42, 46, 47.

Q. *How*

Q. *How is the Word made effectual to Salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of enlightning *m*, convincing, and humbling Sinners *n*, of driving them out of themselves, and drawing them unto Christ *o*; of conforming them to his Image *p*, and subduing them to his Will *q*, of strengthning them against Temptations and Corruptions *r*, of building them up in Grace *s*, and establishing their Heart in Holiness and Comfort through Faith unto Salvation *t*.

m Neh. 8. 8. Acts 26. 18. Psal. 19. 8. *n* 1 Cor. 14. 24, 25. 2 Chron. 34. 18, 19, 26, 27, 28. *o* Acts 2. 37, 41. & 8. 27, *to* 39. *p* 2 Cor. 3. 18. *q* 2 Cor. 10. 4, 5, 6. Rom. 6. 17. *r* Mat. 4. 4, 7, 10. Eph. 6. 16, 17. Psal. 19. 11. 1 Cor. 10. 11. *s* Acts 20. 32. 2 Tim. 3. 15, 16, 17. *t* Rom. 16. 25. 1 Thess. 3. 2, 10, 11, 13. Rom. 15. 4. Rom. 10. 13, 14, 15, 16, 17. Rom. 1. 16.

Q. *Is the Word of God to be read by all?*

A. Altho all are not to be permitted to read the Word publickly to the Congregation *u*, yet all sorts of People are bound to read it apart by themselves *w*, and with their Families *x*, to which end the holy

u Deut. 31. 9, 11, 12, 13, Neh. 8. 2, 3. & 9. 3, 4, 5. *w* Deut. 17. 19. Rev. 1. 3. John 5. 39. Isa. 34. 16. *x* Deut. 6. 6, 7 [illegible] 9. Gen. 18. 17, 19. Psal. 78. 5, 6, 7.

Scriptures are to be translated out of the Original into vulgar Languages *y*.

y 1 Cor. 14. 6, 9, 11, 12, 15, 16, 24, 27, 28.

Q. *How is the Word of God to be read?*

A. The holy Scriptures are to be read with an high and reverend Esteem of them *z*; with a firm Perswasion that they are the very Word of God *a*, and that he only can enable us to understand them *b*; with desire to know, believe, and obey the Will of God revealed in them *c*; with Diligence *d*, and Attention to the matter and scope of them *e*; with Meditation *f*, Application *g*, Self-denial *h*, and Prayer *i*.

z Psal. 19. 10. Neh. 8. 3, *to* 10. Exod. 24. 7. 2 Chron. 34. 27. Isa. 66. 2. *a* 2 Pet. 1. 19, 20, 21. *b* Luke 24. 45. 2 Cor. 3. 13, *to* 16. *c* Deut. 17. 19, 20. *d* Acts 17. 11. *e* Acts 8. 30, 34. Luke 10. 26, 27, 28. *f* Psal. 1. 2. & 119. 97. *g* 2 Chron. 34. 21. *h* Prov. 3. 5. Deut. 33. 3. *i* Prov. 2. 1, *to* 6. Psal. 119. 18. Neh. 8. 6, 8.

Q. *By whom is the Word of God to be preached?*

A. The Word of God is to be preached only by such as are sufficiently gifted *k*, and also duly approved and called to that Office *l*.

k 1 Tim. 3. 2, 6. Eph. 4. 8, 9, 10, 11. Hos. 4. 6. Mal. 2. 7. 2 Cor. 3. 6. *l* Jer. 14. 13. Rom. 10. 15. Heb. 5. 4. 1 Cor. 12. 28, 29. 1 Tim. 3. 1. 1 Tim. 4. 14. 1 Tim. 5. 22.

Q. *How*

Q. *How is the Word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the Ministry of the Word, are to preach sound Doctrine *m*; diligently *n*; in season, and out of season *o*; plainly *p*; not in the enticing Words of Man's Wisdom, but in Demonstration of the Spirit, and Power *q*; faithfully *r*; making known the whole Counsel of God *s*; wisely *t* applying themselves to the Necessities and Capacities of the Hearers *u*; zealously *w*, with fervent Love to God *x*, and the Souls of his People *y*; sincerely *z* aiming at his Glory *a*; and their Conversion *b*, Edification *c*, and Salvation *d*.

m Tit. 2. 1, 8. *n* Acts 18. 25. *o* 2 Tim. 4. 2. *p* 1 Cor. 14. 19. *q* 1 Cor. 2. 4. *r* Jer. 23. 28. 1 Cor. 4. 1, 2. *s* Acts 20. 27. *t* Col. 1. 28. 2 Tim. 2. 15. *u* 1 Cor. 3. 2. Heb. 5. 12, 13, 14. Luke 12. 42. *w* Acts 18. 25. *x* 2 Cor. 5. 13, 14. Phil. 1. 15, 16, 17. *y* Col. 4. 12. 2 Cor. 12. 15. *z* 2 Cor. 2. 17. 2 Cor. 4. 2. *a* 1 Thess. 2. 4, 5, 6. John 7. 18. *b* 1 Cor. 9. 19, 20, 21, 22. *c* 2 Cor. 12. 19. Eph. 4. 12. *d* 1 Tim. 4. 16. Acts 26. 16, 17, 18.

Q. *What is required of those that hear the Word preached?*

A. It is required of those that hear the Word preached, that they attend upon it with Diligence *e*, Preparation *f*, and Pray-

e Prov. 8. 34. *f* 1 Pet. 2. 1, 2. Luke 8. 18.

er *g*, examine what they hear by the Scriptures *h*; receive the Truth with Faith *i*, Love *k*, Meekneſs *l*, and Readineſs of Mind *m*, as the Word of God *n*; meditate *o*, and confer of it *p*, hide it in their Hearts *q*, and bring forth the Fruit of it in their Lives *r*.

g Pſal. 119. 18. Eph. 6. 18, 19. *h* Acts 17. 11. *i* Heb. 4. 2. *k* 2 Theſſ. 2. 10. *l* James 1. v. 21. *m* Acts 17. 11. *n* 1 Theſſ. 2. 13. *o* Luke 9. 44. Heb. 2. 1. *p* Luke 24. 14. Deut. 6. 6, 7. *q* Prov. 2. 1. Pſal. 119. 11. *r* Luke 8. 15. James 1. 25.

Q. *How do the Sacraments become effectual means of Salvation?*

A. The Sacraments become effectual means of Salvation, not by any Power in themſelves, or any Vertue derived from the Piety and Intention of him by whom they are adminiſtred; but only by the working of the holy Ghoſt, and the Bleſſing of Chriſt, by whom they are inſtituted *ſ*.

ſ 1 Pet. 3. 21. Acts 8. 13. *with* v. 23. 1 Cor. 3. 6, 7. & 12. 13.

Q. *What is a Sacrament?*

A. A Sacrament is any holy Ordinance inſtituted by Chriſt in his Church *t*, to ſignify, ſeal, and exhibit *u*, unto thoſe that are

t Gen. 17. 7, 10. Exod. 12*th* Chapter. Mat. 26. 26, 27, 28. & 28. 19. *u* Rom. 4. 11. 1 Cor. 11. 24, 25.

are within the Covenant of Grace *w*; the Benefits of his Mediation *x*; to ſtrengthen and increaſe their Faith, and all other Graces *y*; to oblige them to Obedience *z*; to teſtify and cheriſh their Love and Communion one with another *a*, and to diſtinguiſh them from thoſe that are without *b*.

w Rom. 15. 8. Exod. 12. 48. *x* Acts 2. 38. 1 Cor. 10. 16. *y* Rom. 4. 11. Gal. 3. 27. *z* Rom. 6. 3, 4. 1 Cor. 10. 21. *a* Eph. 4. 2, 3, 4, 5. 1 Cor. 12. 13. *b* Eph. 2. 11, 12. Gen. 34. 14.

Q. *What are the Parts of a Sacrament?*

A. The Parts of a Sacrament are two; the one, an outward and ſenſible Sign uſed according to Chriſt's own Appointment; the other, an inward and ſpiritual Grace, thereby ſignified *c*.

c Mat. 3. 11. 1 Pet. 3. 21. Rom. 2. 28, 29.

Q. *How many Sacraments hath Chriſt inſtituted in his Church under the New Teſtament?*

A. Under the New Teſtament Chriſt hath inſtituted in his Church only two Sacraments; Baptiſm, and the Lord's Supper *d*.

d Mat. 28. 19. 1 Cor. 11. 20, 23. Mat. 26. 26, 27, 28.

Q. *What is Baptiſm?*

A. Baptiſm is a Sacrament of the New Teſtament, wherein Chriſt hath ordained

the washing with Water, in the Name of the Father, and of the Son, and of the holy Ghost *e*, to be a Sign and Seal of ingrafting into himself *f*, of Remission of Sins by his Blood *g*, and Regeneration by his Spirit *h* of Adoption *i*, and Resurrection unto everlasting Life *k*; and whereby the Parties baptized are solemnly admitted into the visible Church *l*, and enter into an open and professed Ingagement to be wholly and only the Lord's *m*.

e Mat. 28. 19. *f* Gal. 3. 27. *g* Mark 1. 4. Rev. 1. 5. *h* Tit. 3. 5. Eph. 5. 26. *i* Gal. 3. 26, 27. *k* 1 Cor. 15. 29. Rom. 6. 5. *l* 1 Cor. 12, 13. *m* Rom. 6. 4.

Q. *Unto whom is Baptism to be administred?*

A. Baptism is not to be administred to any that are out of the visible Church, and so Strangers from the Covenant of Promise, till they profess their Faith in Christ, and Obedience to him *n*; but Infants descending from Parents, either both, or but one of them professing Faith in Christ, and Obedience to him, are in that respect within the Covenant, and to be baptized *o*.

n Acts 8. 36, 37. & 2. 38. *o* Gen. 17. 7, 9. *with* Gal. 3. 9, 14. & Col. 2. 11, 12. & Acts 2. 38, 39. & Rom. 4. 11, 12. 1 Cor. 7. 14. Mat. 28. 19. Luke 18. 15, 16. Rom. 11. 16.

Q. *How*

Q. How is our Baptism to be improved by

A. The needful, but much neglected Duty of improving our Baptism, is to be performed by us all our Life long, especially in the time of Temptation, and when we are present at the Administration of it to others *p*, by serious and thankful Consideration of the Nature of it, and of the Ends for which Christ instituted it, the Privileges and Benefits conferred and sealed thereby, and our solemn Vow made therein *q*, by being humbled for our sinful Defilement, our falling short of, and walking contrary to the Grace of Baptism, and our Engagements *r*, by growing up to assurance of Pardon of Sin, and of all other Blessings sealed to us in that Sacrament *s*, by drawing Strength from the Death and Resurrection of Christ, into whom we are baptized for the mortifying of Sin, and quickning of Grace *t*, and by endeavouring to live by Faith *u*, to have our Conversation in Holiness and Righteousness *w*, as those that have therein given up their

p Col. 2. 11, 12. Rom. 6. 4, 6, 11. *q* Rom. 6. 3, 4, 5. *r* 1 Cor. 1. 11, 12, 13. Rom. 6. 2, 3. Rom. 4. 11, 12. 1 Pet. 3. 21. *s* Rom. 6. 3, 4, 5. Gal. 3. 26, 27. *w* Rom. 6, 22.

Names to Christ *x*, and to walk in brotherly Love, as being baptized by the same Spirit into one Body *y*,

x Acts 2. 38. *y* 1 Cor. 12. 13, 25, 26, 27.

Q. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament of the New Testament *z*, wherein, by giving and receiving Bread and Wine according to the Appointment of Jesus Christ, his Death is shewed forth, and they that worthily communicate, feed upon his Body and Blood, to their spiritual Nourishment and Growth in Grace *a*, have their Union and Communion with him confirmed *b*, testify and renew their Thankfulness *c*, and Ingagement to God *d*, and their mutual Love and Fellowship each with other, as Members of the same mystical Body *e*.

z Luke 22. 20. *a* Mat. 26. 26, 27, 28. 1 Cor. 11. 23, *to* 26. *b* 1 Cor. 10. 16. *c* 1 Cor. 11. 25, 26. *d* 1 Cor. 10. 14, 15, 16, 21. *e* 1 Cor. 10. 17.

Q. *How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lord's Supper?*

A. Christ hath appointed the Ministers of his Word, in the Administration of the Sacrament of the Lord's Supper, to set apart the Bread and Wine from common

Uſe, by the Word of Inſtitution, Thankſgiving and Prayer, to take and break the Bread, and to give both the Bread and the Wine to the Communicants, who are, by the ſame appointment, to take, and eat the Bread, and to drink the Wine, in thankful Remembrance, that the Body of Chriſt was broken and given, and his Blood ſhed for them *f*.

f 1 Cor. 11. 23, 24. Mat. 26. 26, 27, 28. Mark 14. 22, 23, 24. Luke 22. 19, 20.

Q. *How do they that worthily communicate in the Lord's Supper, feed upon the Body and Blood of Chriſt therein?*

A. As the Body and Blood of Chriſt are not corporally or carnally preſent in, with, or under the Bread and Wine in the Lord's Supper *g*, and yet are ſpiritually preſent to the Faith of the Receiver, no leſs truly and really than the Elements themſelves are to their outward Senſes *h*, ſo they that worthily communicate in the Sacrament of the Lord's Supper, do therein feed upon the Body and Blood of Chriſt, not after a corporal or carnal, but in a ſpiritual manner, yet truly and really *i*, while by Faith they receive and apply unto themſelves Chriſt

g Acts 3. 21. *h* Mat. 26. 26, 28. *i* 1 Cor. 11. 24, to 29.

Christ crucified, and all the Benefits of his Death *k*.

k 1 Cor. 10. 16.

Q. *How are they that receive the Sacrament of the Lord's Supper to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lord's Supper, are, before they come, to prepare themselves thereunto, by examining themselves *l*, of their being in Christ *m*, of their Sins and Wants *n*, of the Truth and Measure of their Knowledg *o*, Faith *p*, Repentance *q*, Love to God and the Brethren *r*, Charity to all Men *s*, forgiving those that have done them wrong *t*, of their Desires after Christ *u*, and of their new Obedience *w*; and by renewing the Exercise of these Graces *x*, by serious Meditation *y*, and fervent Prayer *z*.

l 1 Cor. 11. 28. *m* 2 Cor. 13. 5. *n* 1 Cor. 5. 7. with Exod. 12. 15. *o* 1 Cor. 11. 29. *p* 2 Cor. 13. 5. Mat. 26. 28. *q* Zech. 12. 10. 1 Cor. 11. 31. *r* 1 Cor. 10. 16, 17. Acts 2. 46, 47. *s* 1 Cor. 5. 8. 1 Cor. 11. 18, 20. *t* Mat. 5. 23, 24. *u* Isai. 55. 1. John 7. 37. *w* 1 Cor 5. 7, 8. *x* 1 Cor. 11. 25, 26, 28. Heb. 10. 21, 22, 24. Psal. 26. 6. *y* 1 Cor. 11. 24, 25. *z* 2 Chron. 30. 18, 19. Mat. 26. 26.

Q. *May one who doubteth of his being in Christ, or of his due Preparation, come to the Lord's Supper?*

A.

A. One who doubteth of his being in Christ, or of his due Preparation to the Sacrament of the Lord's Supper, may have true Interest in Christ, tho he be not yet assured thereof *a*; and in God's account, hath it, if he be duly affected with the apprehension of the want of it *b*, and unfainedly desires to be found in Christ *c*, and to depart from Iniquity *d*, in which case (because Promises are made, and this Sacrament is appointed for the Relief, even of weak and doubting Christians *e*,) he is to bewail his Unbelief *f*, and labour to have his Doubts resolved *g*; and so doing he may and ought to come to the Lord's Supper, that he may be further strengthned *h*.

a Isai. 50. 10. 1 John 5. 13. Psal. 88. throughout. Psal. 77. 1, to 12. Jonah 2. 4, 7. *b* Isai. 54. 7, 8, 9, 10. Mat. 5. 3, 4. Psal. 31. 22. & 73. 13, 22, 23. *c* Phil. 3. 8, 9. Psal. 10. 17. & 43. 1, 2, 5. *d* 2 Tim. 2. 19. Isai. 50. 10. Psal. 66. 18, 19, 20. *e* Isai. 40. 11, 29, 31. Mat. 11. 28. & 12. 20. & 26. 28. *f* Mark 9. 24. *g* Acts 2. 37. & 16. 30. *h* Rom. 4. 11. 1 Cor. 11. 28.

Q. *May any who profess the Faith, and desire to come to the Lord's Supper, be kept from it?*

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the Faith, and desire to come to the Lord's

Lord's Supper, may and ought to be kept from that Sacrament by the Power which Christ hath left in his Church *i*, until they receive Instruction, and manifest their Reformation *k*.

i 1 Cor. 11. 27, to the end, with Mat. 7. 6. and 1 Cor. 5. Chap. and Jude v. 23. and 1 Tim. 5. 22. *k* 2 Cor. 2. 7.

Q. *What is required of them that receive the Sacrament of the Lord's Supper in the time of Administration of it?*

A. It is required of them that receive the Sacrament of the Lord's Supper, that during the time of the Administration of it, with all holy Reverence and Attention they wait upon God in that Ordinance *l*, diligently observe the sacramental Elements and Actions *m*, heedfully discern the Lord's Body *n*, and affectionately meditate on his Death and Sufferings *o*, and thereby stir up themselves to a vigorous exercise of their Graces *p*, in judging themselves *q*, and sorrowing for Sin *r*, in earnest hungering and thirsting after Christ *s*, feeding on him by Faith *t*, receiving of his Fulness *u*, trusting

l Lev. 10. 3. Heb. 12. 28. Psal. 5. 7. 1 Cor. 11. 17, 26, 27. *m* Exod. 24. 8. with Mat. 26. 28. *n* 1 Cor. 11. 29. *o* Luke 22. 19. *p* 1 Cor. 11. 26. & 10. 3, 4, 5, 11, 14. *q* 1 Cor. 11. 31. *r* Zech. 12. 10. *s* Rev. 22. 17. *t* John 6. 35. *u* John 1. 16.

trusting in his Merits *w*, rejoycing in his Love *x*, giving thanks for his Grace *y*, in renewing of their Covenant with God *z*, and Love to all the Saints *a*.

w Phil. 3. 9. *x* Psal. 63. 4, 5. 2 Cor. 30. 21. *y* Psal. 22. 26. *z* Jer. 50. 5. Psal. 50. 5. *a* Acts 2. 42.

Q. *What is the Duty of* Christians *after they have received the Sacrament of the Lord's Supper?*

A. The Duty of *Christians* after they have received the Sacrament of the Lord's Supper, is, seriously to consider how they have behaved themselves therein, and with what success *b*; if they find quickning and comfort, to bless God for it *c*, beg the continuance of it *d*, watch against Relapses *e*, fulfil their Vows *f*, and incourage themselves to a frequent attendance on that Ordinance *g*; but if they find no present Benefit, more exactly to review their Preparation to, and Carriage at the Sacrament *h*, in both which, if they can approve themselves to God and their own Consciences, they are to wait for the Fruit of it in

b Psal. 28. 7. & 85. 8. 1 Cor. 11. 17, 30, 31. *c* 2 Chron. 30. 21, to 26. Acts 2. 42, 46, 47. *d* Psal. 36. 10. Cant. 3. 4. 1 Chron. 29. 18. *e* 1 Cor. 10. 3, 4, 5, 12. *f* Psal. 50. 14. *g* 1 Cor. 11. 25, 26. Acts 2. 42, 46. *h* Cant. 5. 1, to 6.

in due time *i*; but if they see they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more care and diligence *l*.

i Psal. 123. 1, 2. & 42. 5, 8. Psal. 43. 3, 4, 5. *k* 2 Chron. 30. 18, 19. Isai. 1. 16, 18. *l* 2 Cor. 7. 11. 1 Chron. 15. 12, 13, 14.

Q. *Wherein do the Sacraments of Baptism and the Lord's Supper agree?*

A. The Sacraments of Baptism and the Lord's Supper agree, in that the Author of both is God *m*, the spiritual part of both is Christ and his Benefits *n*, both are Seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel, and by none other *p*; and to be continued in the Church of Christ until his second coming *q*.

m Mat. 28. 19. 1 Cor. 11. 23. *n* Rom. 6. 3, 4. 1 Cor. 10. 16. *o* Rom. 4. 11. *with* Col. 2. 11, 12. Mat. 26. 27, 28. *p* John 1. 33. Mat. 28. 19. 1 Cor. 11. 23. & 4. 1. Heb. 5. 4. *q* Mat. 28. 19, 20. 1 Cor. 11. 26.

Q. *Wherein do the Sacraments of Baptism and the Lord's Supper differ?*

A. The Sacraments of Baptism and the Lord's Supper differ, in that Baptism is to be administred but once, with Water, to be a Sign and Seal of our Regeneration and ingrafting into Christ *r*, and that even

to

r Mat. 3. 11. Tit. 3. 5. Gal. 3. 27.

o Infants *s*: whereas the Lord's Supper is o be administred often, in the Elements f Bread and Wine, to represent and exhibit Christ as spiritual Nourishment to the oul *t*, and to confirm our Continuance nd Growth in him *u*, and that only to uch as are of Years and Ability to examine themselves *w*.

s Gen. 17. 7, 9. Acts 2. 38, 39. 1 Cor. 7. 14. *t* 1 Cor. 11. 23, *to* 26. *u* 1 Cor. 10. 16. *w* 1 Cor. 11. 28, 29.

Q. *What is Prayer?*

A. Prayer is an offering up of our Desires unto God *x*, in the Name of Christ *y*, by the help of his Spirit *z*, with Confession of our Sins *a*, and thankful Acknowledgment of his Mercies *b*.

x Psal. 62. 8. *y* John 16. 23. *z* Rom. 8. 26. *a* Psal. 32. 5, 6. Dan. 9. 4. *b* Phil. 4. 6.

Q. *Are we to pray unto God only?*

A. God only being able to search the Hearts *c*, hear the Requests *d*, pardon the Sins *e*, and fulfil the Desires of all *f*, and only to be believed in *g*, and worshipped with religious Worship *h*, Prayer, which is a special part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

c 1 Kings 8. 39. Acts 1. 24. Rom. 8. 27. *d* Psal. 65. 2. *e* Mich. 7. 18. *f* Psal. 145. 18, 19. *g* Rom. 10. 14. *h* Mat. 4. 10. *i* 1 Cor. 1. 2. *k* Psal. 50. 15. *l* Rom. 10. 14.

Q. *What*

Q. *What is it to pray in the Name of Christ?*

A. To pray in the Name of Christ, is, in obedience to his Command, and in confidence on his Promises, to ask Mercy for his sake *m*, not by bare mentioning of his Name *n*, but by drawing our Incouragement to pray, and our Boldness, Strength, and hope of Acceptance in Prayer, from Christ and his Mediation *o*.

m John 14. 13, 14. John 16. 24. Dan. 9. 17. *n* Mat. 7. 21. *o* Heb. 4. 14, 15, 16. 1 John 5. 13, 14, 15.

Q. *Why are we to pray in the Name of Christ?*

A. The Sinfulness of Man, and his Distance from God by reason thereof, being so great, as that we can have no Access into his Presence without a Mediator *p*, and there being none in Heaven or Earth appointed to, or fit for that glorious Work but Christ alone *q*, we are to pray in no other Name but his only *r*.

p John 14. 6. Isa. 59. 2. Eph. 3. 12. *q* John 6. 27. Heb. 7. 25, 26, 27. 1 Tim. 2. 5. *r* Col. 3. 17. Heb. 13. 15.

Q. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our Infirmities, by inabling us to understand both for whom

whom, and what, and how Prayer is to be made, and by working and quickning in our Hearts (altho not in all Persons, nor at all times in the same measure) those Apprehensions, Affections, and Graces which are requisite for the right performance of that Duty *s*.

s Rom. 8. 26, 27. Psal. 10. 17. Zech. 12. 10.

Q. *For whom are we to pray?*

A. We are to pray for the whole Church of Christ upon Earth *t*, for Magistrates *u*, and Ministers *w*, for our selves *x*, our Brethren *y*, yea our Enemies *z*, and for all Sorts of Men living *a*, or that shall live hereafter *b*; but not for the dead *c*, nor for those that are known to have sinned the Sin unto Death *d*.

t Eph. 6. 18. Psal. 28. 9. *u* 1 Tim. 2. 1, 2. *w* Col. 4. 3. *x* Gen. 32. 11. *y* Jam. 5. 16. *z* Mat. 5. 44. *a* 1 Tim. 2. 1, 2. *b* John 17. 20. 2 Sam. 7. 29. *c* 2 Sam. 12. 21, 22, 23. *d* 1 John 5. 16.

Q. *For what things are we to pray?*

A. We are to pray for all things tending to the Glory of God *e*, the Welfare of the Church *f*, our own *g*, or others good *h*: But not for any thing that is unlawful *i*.

e Mat. 6. 9. *f* Psal. 51. 18. & 122. 6. *g* Mat. 7. 11. *h* Psal. 125. 4. *i* 1 John 5. 14.

Q. *How are we to pray?*

A. We are to pray with an awful Apprehension

prehenſion of the Majeſty of God *k*, and deep Senſe of our own Unworthineſs *l*, Neceſſities *m*, and Sins *n*, with penitent *o*, thankful *p*, and inlarged Hearts *q*, with Underſtanding *r*, Faith *ſ*, Sincerity *t*, Fervency *u*, Love *w*, and Perſeverance *x*; waiting upon him *y*, with humble Submiſſion to his Will *z*.

k Eccleſ. 3. 1. *l* Gen. 18. 27. & 32. 10. *m* Luke 15. 17, 18, 19. *n* Luke 18. 13, 14. *o* Pſal. 51. 17. *p* Phil. 4. 6. *q* 1 Sam. 1. 15. & 2. 1. *r* 1 Cor. 14. 15. *ſ* Mark 11. 24. James 1. 6. *t* Pſal. 145. 18. & 17. 1. *u* James 5. 16. *w* 1 Tim. 2. 8. *x* Eph. 6. 18. *y* Mich. 7. 7. *z* Mat. 26. 39.

Q. *What Rule hath God given for our Direction in the Duty of Prayer?*

A. The whole Word of God is of uſe to direct us in the Duty of praying *a*; but the ſpecial Rule of Direction is that Form of Prayer, which our Saviour Chriſt taught his Diſciples, commonly called *the Lord's Prayer. b.*

a 1 John 5. 14. *b* Mat. 6. 9, *to* 13. Luke 11. 2, 3, 4.

Q. *How is the Lord's Prayer to be uſed?*

A. The Lord's Prayer is not only for Direction, as a Pattern, according to which we are to make other Prayers; but may be alſo uſed as a Prayer, ſo that it be done with Underſtanding, Faith, Reverence, and other Graces neceſſary to the right

performance of the Duty of Prayer *c*.

c Mat. 6. 9. *with* Luke 11. 2.

Q. *Of how many Parts doth the Lord's Prayer consist?*

A. The Lord's Prayer consists of three Parts; a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer [contained in these Words; *Our Father which art in Heaven*; *d*] teacheth us when we pray, to draw near to God with Confidence of his fatherly Goodness, and our Interest therein *e*, with Reverence, and all other Child-like Dispositions *f*, heavenly Affections *g*, and due Apprehensions of his soveraign Power, Majesty, and gracious Condescension *h*, as also to pray with and for others *i*.

d Mat. 6. 9. *e* Luke 11. 13. Rom. 8. 15. *f* Isa. 64. 9. *g* Psal. 123. 1. Lam. 3. 41. *h* Isa. 63. 15, 16. Neh. 1. 4, 5, 6. *i* Acts 12. 5.

Q. *What do we pray for in the first Petition?*

A. In the first Petition [which is, *Hallowed be thy Name*, *k*] acknowledging the utter Inability and Indisposition that is in our selves, and all Men to honour God aright,

k Mat. 6. 9.

right *l*, we pray that God would by his Grace inable and incline us and others to know, to acknowledg and highly to esteem him *m*, his Titles *n*, Attributes *o*, Ordinances, Word *p*, Works, and whatsoever he is pleased to make himself known by *q*, and to glorify him in Thought, Word *r*, and Deed *s*; that he would prevent and remove Atheism *t*, Ignorance *u*, Idolatry *w*, and Profaneness *x*, and whatsoever is dishonourable to him *y*; and by his over-ruling Providence direct and dispose all things to his own Glory *z*.

l 2 Cor. 3. 5. Psal. 51. 15. *m* Psal. 67. 2, 3. *n* Psal. 83. 18. *o* Psal. 86. 10, 11, 12, 13, 15. *p* 2 Thess. 3. 1. Psal. 147. 19, 20. & 138. 1, 2, 3. 2 Cor. 2. 14, 15. *q* Psal. 145, *throughout*: & 8 *throughout*. *r* Psal. 103. 1. & 19. 14. *s* Phil. 1. 9, 11. *t* Psal. 67. 1, 2, 3, 4. *u* Ephes. 1. 17, 18. *w* Psal. 97. 7. *x* Psal. 74. 18, 22, 23. *y* 2 King. 19. 15, 16. *z* 2 Chron. 20. 6, 10, 11, 12. Psal. 83. *throughout*: & 140. 4, 8.

Q. *What do we pray for in the second Petition?*

A. In the second Petition [which is *Thy Kingdom come*, *a*] acknowledging ourselves and all Mankind to be by Nature under the Dominion of Sin and Satan *b*, we pray, that the Kingdom of Sin and Satan

a Mat. 6. 10. *b* Eph. 2. 2, 3.

tan may be deſtroyed *c*; the Goſpel propagated throughout the World *d*; the Jews called *e*; the Fulneſs of the Gentiles brought in *f*; the Church furniſhed with all Goſpel-Officers and Ordinances *g*, purged from Corruption *h*, countenanced and maintained by the civil Magiſtrate *i*, that the Ordinances of Chriſt may be purely diſpenſed and made effectual to the converting of thoſe that are yet in their Sins; and the confirming, comforting, and building up of thoſe that are already converted *k*; that Chriſt would rule in our Hearts here *l*, and haſten the time of his ſecond coming, and our reigning with him for ever *m*; and that he would be pleaſed ſo to exerciſe the Kingdom of his Power in all the World, as may beſt conduce to theſe ends *n*.

c Pſal. 68. 1, 18. Rev. 12. 10, 11. *d* 2 Theſſ. 3. 1. *e* Rom. 10. 1. *f* John 17. 9, 20. Rom. 11. 25, 26. Pſal. 67, *throughout*. *g* Mat. 9. 38. 2 Theſſ. 3. 1. *h* Mal. 1. 11. Zeph. 3. 9. *i* 1 Tim. 2. 1, 2. Acts 4. 29, 30. Eph. 6. 18, 19, 20. Rom. 15. 29, 30, 32. 2 Theſſ. 1. 11. & 2. 16, 17. *l* Eph. 3. 14, to 20. *m* Rev. 22. 20. *n* Iſa. 64. 1, 2. Rev. 4. 8, to 11.

Q. *What do we pray for in the third Petition?*

A. In the third Petition [which is, *Thy Will*

Will be done on Earth as it is in Heaven o
acknowledging that by Nature we are al
Men are not only utterly unable and un
willing to know and to do the Will of God
but prone to rebel againſt his Word *q*, t
repine and murmur againſt his Provi
dence *r*, and wholly inclined to do the Wi
of the Fleſh, and of the Devil *ſ*: We pray
that God would by his Spirit take awa
from our ſelves and others, all Blindneſs
Weakneſs *u*, Indiſpoſedneſs *w*, and Per
verſeneſs of Heart *x*, and by his Grac
make us able and willing to know, do, an
ſubmit to his Will in all things *y*, with th
like Humility *z*, Cheerfulneſs *a*, Faithfu
neſs *b*, Diligence *c*, Zeal *d*, Sincerity *e*, an
Conſtancy *f*, as the Angels do in Heaven

o Mat. 6. 10. *p* Rom. 7. 18. Job 21. 14. 1 C
2. 14. *q* Rom. 8. 7. *r* Exod. 17. 7. Numb. 14.
ſ Eph. 2. 2. *t* Eph. 1. 17, 18. *u* Eph. 3.
w Mat. 26. 40, 41. *x* Jer. 31. 18, 19. *y* Pſ
119. 1, 8, 35, 36. Acts 21. 14. *z* Mic. 6. 8. *a* Pſ
100. 2. Job 1. 21. 2 Sam. 15. 25, 26. *b* Iſa. 38.
c Pſal. 119. 4, 5. *d* Rom. 12. 11. *e* Pſal. 11
80. *f* Pſal. 119. 112. *g* Iſa. 6. 2, 3. Pſal. 1
20, 21. Mat. 18. 10.

Q. *What do we pray for in the fourth P*
tition?

A. In the fourth Petition [which
Give us this Day our daily Bread h]
knowledg

h Mat. 6 11.

knowledging that in *Adam*, and by our own Sin, we have forfeited our Right to all the outward Bleſſings of this Life, and deſerve to be wholly deprived of them by God, and to have them curſed to us in the uſe of them *i*; and that neither they of themſelves are able to ſuſtain us *k*, nor we to merit *l*, or by our own Induſtry to procure them *m*, but prone to deſire *n*, get *o*, and uſe them unlawfully *p*; we pray for our ſelves and others, that both they and we, waiting upon the Providence of God from Day to Day in the uſe of lawful means, may, of his free Gift, and as to his fatherly Wiſdom ſhall ſeem beſt, enjoy a competent Portion of them *q*, and have the ſame continued and bleſſed unto us in our holy and comfortable Uſe of them *r*, and Contentment in them *ſ*, and be kept from all things that are contrary to our temporal Support and Comfort *t*.

i Gen. 2. 17. & 3. 17. Rom. 8. 20, 21, 22. Jer. 5. 25. Deut. 28. 15, *to the end.* *k* Deut. 8. 3. *l* Gen. 32. 10. *m* Deut. 8. 17, 18. *n* Jer. 6. 13. Mark. 7. 21, 22. *o* Hoſ. 12. 7. *p* James 4. 3. *q* Gen. 43. 12, 13, 14. & 28. 20. Epheſ. 4. 28. 2 Theſſ. 3. 11, 12. Phil. 4. 6. *r* 1 Tim. 4. 3, 4, 5. *ſ* 1 Tim. 6. 6, 7, 8. *t* Prov. 30. 8, 9.

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition [which is; *Forgive us our Debts, as we forgive our Debtors u*] acknowledging that we and all others are guilty both of original and actual Sin, and thereby become Debtors to the Juſtice of God, and that neither we, nor any other Creature, can make the leaſt Satisfaction for the Debt *w*; we pray for our ſelves and others, that God of his free Grace would, through the Obedience and Satisfaction of Chriſt, apprehended and applied by Faith, acquit us both from the Guilt and Puniſhment of Sin *x*, accept us in his Beloved *y*, continue his Favour and Grace to us *z*, pardon our daily Failings *a*, and fill us with Peace and Joy, in giving us daily more and more Aſſurance of Forgiveneſs *b*, which we are the rather imboldened to ask, and incouraged to expect, when we have this Teſtimony in our ſelves, that we from the Heart forgive others their Offences *c*.

u Mat. 6. 12. *w* Rom. 3. 9, *to* 21. Mat. 18. 24, 25. Pſal. 130. 3, 4. *x* Rom. 3. 24, 25, 26. Heb. 9. 22. *y* Eph. 1. 6, 7. *z* 2 Pet. 1. 2. *a* Hoſ. 14. 2. Jer. 14. 7. *b* Rom. 15. 13. Pſal. 15. 7, 8, 9, 10, 12. *c* Luke 11. 4. Mat. 6. 14, 15. & 18. 35.

Q. *What do we pray for in the ſixth Petition?*

A. In the ſixth Petition [which is, *And lead*

lead us not into Temptation, but deliver us from Evil, d] acknowledging that the moſt wiſe, righteous, and gracious God, for divers holy and juſt ends, may ſo order things, that we may be aſſaulted, foiled, and for a time led captive by Temptations *e*, that Satan *f*, the World *g*, and the Fleſh are ready powerfully to draw us aſide and inſnare us *h*; and that we, even after the Pardon of our Sins, by reaſon of our Corruption *i*, Weakneſs, and want of Watchfulneſs *k*, are not only ſubject to be tempted, and forward to expoſe our ſelves unto Temptations *l*, but alſo of our ſelves unable and unwilling to reſiſt them, to recover out of them, and to improve them *m*, and worthy to be left under the Power of them *n*; we pray, that God would ſo overrule the World and all in it *o*, ſubdue the Fleſh *p*, and reſtrain Satan *q*, order all things *r*, beſtow and bleſs all means of Grace *ſ*, and quicken us to Watchfulneſs in

d Mat. 6. 13. *e* 2 Chron. 32. 31. *f* 1 Chron. 21. 1. *g* Luke 21. 34. Mark 4. 19. *h* James 1. 14. *i* Gal. 5. 17. *k* Mat. 26. 41. *l* Mat. 26. 69, 70, 71, 72. Gal. 2. 11, *to* 15. 2 Chron. 18. 3. *with* 2 Chron. 19. 2. *m* Rom. 7. 23, 24. 1 Chron. 21. 1, 2, 3, 4. 2 Chron. 16. 7, 8, 9, 10. *n* Pſal. 81. 11, 12. *o* John 17. 15. *p* Pſal. 51. 10. & 119. 133. *q* 2 Cor. 12. 7, 8. *r* 1 Cor. 10. 12, 13. *ſ* Heb. 13. 20, 21.

the use of them, that we and all his People may by his Providence be kept from being tempted to Sin *t*; or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of Temptation *u*; or, when fallen, raised again and recovered out of it *w*, and have a sanctified Use and Improvement thereof *x*, that our Sanctification and Salvation may be perfected *y*, Satan trodden under our Feet *z*, and we fully freed from Sin, Temptation, and all Evil for ever *a*.

t Mat. 26. 41. Psal. 19. 13. *u* Eph. 3. 14, 16, 17. 1 Thess. 3. 13. Jude v. 24. *w* Psal. 51. 12. *x* 1 Pet. 5. 8, 9, 10. *y* 2 Cor. 13. 7, 9. *z* Rom. 16. 20. Zech. 3. 2. Luke 22. 31, 32. *a* John 17. 15. 1 Thess. 5. 23.

Q. *What doth the Conclusion of the Lord's Prayer teach us?*

A. The Conclusion of the Lord's Prayer [which is, *For thine is the Kingdom, the Power, and the Glory for ever*, Amen *b*,] teacheth us to enforce our Petitions with Arguments *c*, which are to be taken not from any Worthiness in our selves, or in any other Creature, but from God *d*; and with our Prayers to joyn Praises *e*, ascribing to God alone eternal Soveraignty, Omni-

b Mat. 6. 13. *c* Rom. 15. 30. *d* Dan. 9. 4, 7, 9, 16, 17, 18, 19. *e* Phil. 4. 6.

Omnipotency, and glorious Excellency *f*, in regard whereof, as he is able and willing to help us *g*; so we by Faith are imboldned to plead with him, that he would *h*, and quietly to rely upon him that he will fulfil our Requests *i*; and to testify this our Desire and Assurance we say, *Amen k*.

f 1 Chron. 29. 10, *to* 13. *g* Eph. 3. 20, 21. Luke 11. 13. *h* 2 Chron. 20. 6, 11. *i* 2 Chron. 14. 11. *k* 1 Cor. 14. 16. Rev. 22. 20, 21.

FINIS.

THE SHORTER CATECHISM,

First Agreed upon by the

Assembly of Divines

AT

Westminster.

And now approved by the

General Assembly

OF THE

Kirk of *Scotland*,

To be a Part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdoms.

Printed in the Year 1700.

ACT
OF THE
General Assembly,
Approving of the
Shorter Catechism.

THe General Assembly *having seriously considered the* Shorter Catechism, *agreed upon by the Assembly of Divines sitting at* Westminster, *with Assistance of Commissioners from this Kirk; do find upon due Examination thereof, That the said* Catechism *is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk: And therefore approve the said* Shorter Catechism *as a part of the intended Uniformity, to be a Directory for Catechising such as are of weaker Capacity.*

A. KER.

THE
Shorter Catechiſm,

Firſt agreed upon by the Aſſembly of Divines at *Weſtminſter*.

And now approved by the General Aſſembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of *Chriſt* in the three Kingdoms.

Queſtion.

WHat is the chief End of Man?

Anſwer.

Man's chief End is to glorify God *a*, and to enjoy Him for ever *b*.

a 1 Cor. 10. 31. Rom. 11. 36. *b* Pſal. 73. 25, *to the end.*

Q. *What Rule hath God given to direct us how we may glorify and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New Teſtament *c*) is the *only Rule* to direct us how we may glorify and enjoy him *d*.

c 2 Tim. 3. 16. Eph. 2. 20. *d* 1 John 1. 3, 4.

Q. *What*

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what Man is to believe concerning God, and what Duty God requires of Man *e*.

e 2 Tim. 1. 13. & 3. 16.

Q. *What is God?*

A. God is a Spirit *f*, infinite *g*, eternal *h*, and unchangeable *i* in his Being *k*, Wisdom *l*, Power *m*, Holiness *n*, Justice, Goodness, and Truth *o*.

f John 4. 24. *g* Job 11. 7, 8, 9. *h* Psal. 90. 2. *i* James 1. 17. *k* Exod. 3. 14. *l* Psal. 147. 5. *m* Rev. 4. 8. *n* Rev. 15. 4. *o* Exod. 34. 6.

Q. *Are there more Gods than one?*

A. There is but one only, the living and true God *p*.

p Deut. 6. 4. Jer. 10. 10.

Q. *How many Persons are there in the Godhead?*

A. There are three Persons in the Godhead, the Father, the Son, and the holy Ghost, and these three are one God, the same in Substance, equal in Power and Glory *q*.

q 1 John 5. 7. Mat. 28. 19.

Q. *What are the Decrees of God?*

A. The Decrees of God, are his eternal Purpose according to the Counsel of his Will, whereby for his own Glory he hath

hath fore-ordained whatſoever comes to pa[ſ]s.

r Eph. 1. 4, 11. Rom. 9. 22, 23.

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works of Creation and Providence.

Q. *What is the Work of Creation?*

A. The Work of Creation is God's making all things of nothing, by the Word of his Power, in the ſpace of ſix days, and all very good *ſ*.

ſ Gen. 1*ſt* Chap. Heb. 11. 3.

Q. *How did God create Man?*

A. God created Man Male and Female, after his own Image, in Knowledg, Righteouſneſs and Holineſs, with Dominion over the Creatures *t*.

t Gen. 1. 26, 27, 28. Col. 3. 10. Eph. 4. 24.

Q. *What are God's Works of Providence?*

A. God's Works of Providence are his moſt holy *u*, wiſe *w*, and powerful preſerving *x*, and governing all his Creatures, and all their Actions *y*.

u Pſal. 145. 17. *w* Pſal. 104. 24. Iſa. 28. 29. *x* Heb. 1. 3. *y* Pſal. 103. 19. Mat. 10. 29, 30, 31.

Q. *What ſpecial Act of Providence did God exerciſe toward Man in the Eſtate wherein he was created?*

A. When God had created Man, he entred into a Covenant of Life with him,

upo[n]

upon condition of perfect Obedience: forbidding him to eat of the Tree of Knowledg of Good and Evil, upon pain of Death *z*.

z Gal. 3. 12. Gen. 2. 17.

Q. *Did our first Parents continue in the Estate wherein they were created?*

A. Our first Parents being left to the Freedom of their own Will, fell from the Estate wherein they were created, by sinning against God *a*.

a Gen. 3. 6, 7, 8, 13. Eccles. 7. 29.

Q. *What is Sin?*

A. Sin is any want of Conformity unto, or Transgression of the Law of God *b*.

b 1 John 3. 4.

Q. *What was the Sin whereby our first Parents fell from the Estate wherein they were created?*

A. The Sin whereby our first Parents fell from the Estate wherein they were created, was their eating the forbidden Fruit *c*.

c Gen. 3. 6, 12.

Q. *Did all Mankind fall in* Adam's *first Transgression?*

A. The Covenant being made with *Adam*, not only for himself, but for his Posterity, all Mankind descending from him by ordinary Generation, sinned in him

*** and

and fell with him in his firſt Tranſgreſſion *d*.

d Gen. 2. 16, 17. Rom. 5. 12. 1 Cor. 15. 21, 22.

Q. *Into what Eſtate did the Fall bring Mankind?*

A. The Fall brought Mankind into an Eſtate of Sin and Miſery *e*.

e Rom. 5. 12.

Q. *Wherein conſiſts the Sinfulneſs of that Eſtate whereinto Man fell?*

A. The Sinfulneſs of that Eſtate whereinto Man fell, conſiſts in the Guilt of *Adam*'s firſt Sin, the want of Original Righteouſneſs, and the Corruption of his whole Nature, which is commonly called Original Sin, together with all actual Tranſgreſſions, which proceed from it *f*.

f Rom. 5. 10, *to* 20. Epheſ. 2. 1, 2, 3. James 1. 14, 15. Mat. 15. 19.

Q. *What is the Miſery of that Eſtate whereinto Man fell?*

A. All Mankind by their Fall loſt Communion with God *g*, are under his Wrath and Curſe *h*, and ſo made liable to all Miſeries in this Life, to Death it ſelf, and to the Pains of Hell for ever *i*.

g Gen. 3. 8, 10, 24. *h* Eph. 2. 2, 3. Gal. 3. 10. Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46.

Q. *Did God leave all Mankind to periſh in the State of Sin and Miſery?*

A. God having out of his meer good Pleasure from all Eternity, elected some to everlasting Life *k*, did enter into a Covenant of Grace, to deliver them out of the State of Sin and Misery, and to bring them into an Estate of Salvation by a Redeemer *l*.

k Eph. 1. 4. *l* Rom. 3. 20, 21, 22. Gal. 3. 21, 22.

Q. *Who is the Redeemer of God's Elect?*

A. The only Redeemer of God's Elect is the Lord Jesus Christ *m*, who being the eternal Son of God, became Man *n*, and so was, and continueth to be God and Man, in two distinct Natures, and one Person for ever *o*.

m 1 Tim. 2. 5, 6. *n* John 1. 14. Gal. 4. 4. *o* Rom. 9. 5. Luke 1. 35. Col. 2. 9. Heb. 7. 24, 25.

Q. *How did Christ, being the Son of God become Man?*

A. Christ the Son of God became Man by taking to himself a true Body *p*, and a reasonable Soul *q*, being conceived by the Power of the holy Ghost, in the Womb of the Virgin *Mary*, and born of her *r*, yet without Sin *s*.

p Heb. 2. 14, 16. & 10. 5. *q* Mat. 26. 38. *r* Luke 1. 31, 35, 42. Gal. 4. 4. *s* Heb. 4. 15. & 7. 26.

Q. *What Offices doth Christ execute as our Redeemer?* *A.* Christ

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation and Exaltation *t*.

t Acts 3. 22. Heb. 12. 25. *with* 2 Cor. 13. 3. Heb. 5. 5, 6, 7. & 7. 25. Psal. 2. 6. Isa. 9. 6, 7. Mat. 21. 5. Psal. 2. 8, 10, 11.

Q. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the Will of God for our Salvation *u*.

u John 1. 18. 1 Pet. 1. 10, 11, 12. John 15. 15. & 20. 31.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfie divine Justice *w*, and reconcile us to God; and in making continual Intercession for us *y*.

w Heb. 9. 14, 28. *x* Heb. 2. 17. *y* Heb. 7. 24, 25.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a* and defending us *b*, and in restrain-

z Acts 15. 14, 15, 16. *a* Isa. 33. 22. *b* Isa. 32. 1, 2.

ing & conquering all his and our Enemies *c*.

c 1 Cor. 15. 25. Psal. 110. *throughout.*

Q. *Wherein did Christ's Humiliation consist?*

A. Christ's Humiliation consisted in his being born, and that in a low Condition *d*, made under the Law *e*, undergoing the Miseries of this Life *f*, the Wrath of God *g*, and the cursed Death of the Cross *h*, in being buried *i*, and continuing under the Power of Death for a time *k*.

d Luke 2. 7. *e* Gal. 4. 4. *f* Heb. 12. 2, 3. Isa. 53. 2, 3. *g* Luke 22. 44. Mat. 27. 46. *h* Phil. 2. 8. *i* 1 Cor. 15. 4. *k* Acts 2. 24, 25, 26, 27, 31. Mat. 12. 40.

Q. *Wherein consisteth Christ's Exaltation?*

A. Christ's Exaltation consisteth in his rising again from the Dead on the third Day *l*, in ascending up into Heaven *m*, in sitting at the right Hand of God the Father *n*, and in coming to judge the World at the last Day *o*.

l 1 Cor. 15. 4. *m* Mark 16. 19. *n* Eph. 1. 20. *o* Acts 1. 11. & 17. 31.

Q. *How are we made Partakers of the Redemption purchased by Christ?*

A. We are made Partakers of the Redemption purchased by Christ, by the effectual Application of it to us *p* by his holy Spirit *q*.

p John 1. 11, 12. *q* Tit. 3. 5, 6.

Q. *H*

Q. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us *r*, and thereby uniting us to Christ in our effectual Calling *s*.

r Eph. 1. 13, 14. John 6. 37, 39. Ephes. 2. 8. *s* Eph. 3. 17. 1 Cor. 1. 9.

Q. *What is effectual Calling?*

A. Effectual Calling is the Work of God's Spirit *t*, whereby convincing us of our Sin and Misery *u*, inlightning our Minds in the Knowledg of Christ *w*, and renewing our Wills *x*, he doth perswade and enable us to embrace Jesus Christ, freely offered to us in the Gospel *y*.

t 2 Tim. 1. 9. 2 Thess. 2. 13, 14. *u* Acts 2. 37. *w* Acts 26. 18. *x* Ezek. 36. 26, 27. *y* John 6. 44, 45. Phil. 2. 13.

Q. *What Benefits do they that are effectually called partake of in this Life?*

A. They that are effectually called, do in this Life partake of Justification *z*, Adoption *a*, Sanctification, and the several Benefits which in this Life do either accompany or flow from them *b*.

z Rom. 8. 30. *a* Eph. 1. 5. *b* 1 Cor. 1. 30.

Q. *What is Justification?*

A. Justification is an Act of God's free Grace, wherein he pardoneth all our

Sins *c*, and accepteth us as righteous in his ſight *d*, only for the Righteouſneſs of Chriſt imputed to us *e*, and received by Faith alone *f*.

c Rom. 3. 24, 25. Rom. 4. 6, 7, 8. *d* 2 Cor. 5. 19, 21. *e* Rom. 5. 17, 18, 19. *f* Gal. 2. 16. Phil. 3. 9.

Q. *What is Adoption?*

A. Adoption is an Act of God's free Grace *g*, whereby we are received into the Number, and have a right to all the Privileges of the Sons of God *h*.

g 1 John 3. 1. *h* John 1. 12. Rom. 8. 17.

Q. *What is Sanctification?*

A. Sanctification is the Work of God's free Grace *i*, whereby we are renewed in the whole Man after the Image of God *k*, and are inabled more and more to die unto Sin, and live unto Righteouſneſs *l*.

i 1 Theſſ. 2. 13. *k* Eph. 4. 23, 24. *l* Rom. 6. 4, 6. Rom. 8. 1.

Q. *What are the Benefits which in this Life do accompany or flow from Juſtification, Adoption, and Sanctification?*

A. The Benefits which in this Life do accompany or flow from Juſtification, Adoption, and Sanctification, are, Aſſurance of God's Love, Peace of Conſcience *m*, Joy in the holy Ghoſt *n*, Increaſe of Grace *o*, and Perſeverance therein to the end *p*.

Q. *Wha*

m Rom. 5. 1, 2, 5. *n* Rom. 14. 17. *o* Prov. 4. 18. *p* 1 John 5. 13. 1 Pet. 1. 5.

Q. *What Benefits do Believers receive from Christ at Death?*

A. The Souls of Believers are at their Death made perfect in Holiness *q*, and do immediately pass into Glory *r*, and their Bodies being still united to Christ *s*, do rest in their Graves *t*, till the Resurrection *u*.

q Heb. 12. 23, *r* 2 Cor. 5. 1, 6, 8. Phil. 1. 23. Luke 23. 43. *s* 1 Thess. 4. 14. *t* Isa. 57. 2. *u* John 19. 26, 27.

Q. *What Benefits do Believers receive from Christ at the Resurrection?*

A. At the Resurrection Believers being raised up in Glory *w*, shall be openly acknowledged and acquitted in the Day of Judgment *x*, and made perfectly blessed in full enjoying of God *y*, to all Eternity *z*.

w 1 Cor. 15. 43. *x* Mat. 25. 23. & 10. 32. *y* 1 John 3. 2. 1 Cor. 13. 12. *z* 1 Thess. 4. 17, 18.

Q. *What is the Duty which God requireth of Man?*

A. The Duty which God requireth of Man, is Obedience to his revealed Will *a*.

a Mich. 6. 8. 1 Sam. 15. 22.

Q. *What did God at first reveal to Man for the Rule of his Obedience?*

A. The Rule which God at first revealed to Man for his Obedience, was the moral Law *b*.

b Rom. 2. 14, 15. & 10. 5.

Q. *Where is the moral Law ſummarily comprehended?*

A. The moral Law is ſummarily comprehended in the ten Commandments *c*.

c Deut. 10. 4. Mat. 19. 17.

Q. *What is the Sum of the ten Commandments?*

A. The Sum of the ten Commandment is, To love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind; and our Neighbour as our ſelves *d*.

d Mat. 22. 37, 38, 39, 40.

Q. *What is the Preface to the ten Commandments?*

A. The Preface to the ten Commandments is in theſe Words, *I am the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the Houſe of Bondage e.*

e Exod. 20. 2.

Q. *What doth the Preface to the ten Commandments teach us?*

A. The Preface to the ten Commandments teacheth us, that becauſe God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments *f*.

f Luke 1. 74, 75. 1 Pet. 1. 15, *to* 19.

Q. *Which is the firſt Commandment?*

A. The firſt Commandment is, *Thou ſhalt*

shalt have no other Gods before me g.

g Exod. 20. 3.

Q. *What is required in the first Commandment?*

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God *h*, and to worship and glorify him accordingly *i*.

h 1 Chron. 28. 9. Deut. 26. 17. *i* Mat. 4. 10. Psal. 29. 2.

Q. *What is forbidden in the first Commandment?*

A. The first Commandment forbiddeth the denying *k*, or not worshipping and glorifying the true God, as God *l*, and our God *m*, and the giving that Worship and Glory to any other, which is due to him alone *n*.

k Psal. 14. 1. *l* Rom. 1. 21. *m* Psal. 81. 10, 11. *n* Rom. 1. 25, 26.

Q. *What are we especially taught by these words* [Before me] *in the first Commandment?*

A. These words [*Before me*] in the first Commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the Sin of having any other God *o*.

o Ezek. 8. 5, *to the end.* Psal. 44. 20, 21.

Q. *Which is the second Commandment?*

A. The second Commandment is, *Thou shalt not make unto thee any graven Image, nor any Likeness of any thing that is in Heaven above, or that is in the Earth beneath; or that is in the Water under the Earth. Thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing Mercy unto thousands of them that love me, and keep my Commandments* p.

p Exod. 20. 4, 5, 6.

Q. *What is required in the second Commandment?*

A. The second Commandment requireth the receiving, observing, and keeping pure and entire all such religious Worship and Ordinances as God hath appointed in his Word q.

q Deut. 32. 46. Mat. 28. 20. Acts 2. 42.

Q. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images r, or any other way not appointed in his Word s.

r Deut. 4. 15, to 19. Exod. 32. 5, 8. s Deut. 12. 31, 32.

Q. *What are the Reasons annexed to the second Commandment?*

A. The

A. The Reaſons annexed to the ſecond Commandment are, God's Soveraignty over us *t*, his Propriety in us *u*, and the Zeal he hath to his own Worſhip *w*.

t Pſal. 95. 2, 3, 6. *u* Pſal. 45. 11. *w* Exod. 34. 13, 14.

Q. *Which is the third Commandment?*

A. The third Commandment is, *Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain* x.

x Exod. 20. 7.

Q. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverent Uſe of God's Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Mat. 6. 9. Deut. 28. 58. *z* Pſal. 68. 4. *a* Rev. 15. 3, 4. *b* Mal. 1. 11, 14. *c* Pſal. 138. 1, 2, *d* Job 36. 24.

Q. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all profaning or abuſing of any thing, whereby God makes himſelf known *e*.

e Mal. 1. 6, 7, 12. & 2. 2. & 3. 14.

Q. *What is the Reaſon annexed to the third Commandment?*

A. The Reaſon annexed to the third Com-

Commandment is, that however the Breakers of this Commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgment *f*.

f 1 Sam. 2. 12, 17, 22, 24. 1 Sam. 3. 13. Deut. 28. 58, 59.

Q. *Which is the fourth Commandment?*

A. The fourth Commandment is, *Remember the Sabbath-day, to keep it holy: Six Days shalt thou labour, and do all thy Work; but the seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattel, nor the Stranger that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the Lord blessed the Sabbath-day, and hallowed it g.*

g Exod. 20. 8, 9, 10, 11.

Q. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his Word, expressly, one whole Day in seven, to be a holy Sabbath to himself *h*.

h Deut. 5. 12, 13, 14.

Q. *Which Day of the seven hath God appointed*

pointed to be the weekly Sabbath?

A. From the beginning of the World to the Reſurrection of Chriſt, God appointed the ſeventh Day of the Week to be the weekly Sabbath; and the firſt Day of the Week ever ſince, to continue to the end of the World, which is the Chriſtian Sabbath *i*.

i Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Acts 20. 7.

Q. *How is the Sabbath to be ſanctified?*

A. The Sabbath is to be ſanctified by a holy reſting all that Day *k*, even from ſuch worldly Imployments, and Recreations as are lawful on other Days *l*, and ſpending the whole time in the publick and private Exerciſes of God's Worſhip *m*, except ſo much as is to be taken up in the Works of Neceſſity and Mercy *n*.

k Exod. 20. 8, 10. *l* Exod. 16. 25, *to* 28. Neh. 13. 15, *to* 22. *m* Luke 4. 16. Acts 20. 7. Pſal. 92. Title. Iſa. 66. 23. *n* Mat. 12. 1, *to* 13.

Q. *What are the Sins forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the Omiſſion or careleſs Performance of the Duties required *o*, and profaning the Day by Idleneſs *p*, or doing that which is in it ſelf ſinful *q*, or by unneceſſary Thoughts,

o Ezek. 22. 26. Amos 8. 5. Mal. 1. 13. *p* Acts 20. 7, 9. *q* Ezek. 23. 38.

Thoughts, Words, or Works about worldly Imployments or Recreations *r*.

r Jer. 17. 24, 25, 26. Isa. 58. 13.

Q. *What are the Reasons annexed to the fourth Commandment?*

A. The Reasons annexed to the fourth Commandment, are, God's allowing six Days of the Week for our own Imployment *s*, his challenging a special Property in the seventh, his own Example, and his blessing the Sabbath-day *t*.

s Exod. 20. 9. *t* Exod. 20. 11.

Q. *Which is the fifth Commandment?*

A. The fifth Commandment is, *Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee u.*

u Exod. 20. 12.

Q. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preserving the Honour, and performing the Duties belonging to every one in their several Places and Relations, as Superiours *w*, Inferiours *x*, or Equals *y*.

w Eph. 5. 21. *x* 1 Pet. 2. 17. *y* Rom. 12. 10.

Q. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against

gainſt the Honour and Duty which belongeth to every one in their ſeveral Places and Relations *z*.

z Mat. 15. 4, 5, 6. Ezek. 34. 2, 3, 4. Rom. 13. 8.

Q. *What is the Reaſon annexed to the fifth Commandment?*

A. The Reaſon annexed to the fifth Commandment, is a Promiſe of long Life and Proſperity, (as far as it ſhall ſerve for God's Glory and their own Good) to all ſuch as keep this Commandment *a*.

a Deut. 5. 16. Epheſ. 6. 2, 3.

Q. *Which is the ſixth Commandment?*

A. The ſixth Commandment is, *Thou ſhalt not kill b*.

b Exod. 20. 13.

Q. *What is required in the ſixth Commandment?*

A. The ſixth Commandment requireth all lawful Endeavours to preſerve our own Life *c*, and the Life of others *d*.

c Epheſ. 5. 28, 29. *d* 1 Kings 18. 4.

Q. *What is forbidden in the ſixth Commandment?*

A. The ſixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjuſtly; and whatſoever tendeth thereunto *e*.

e Acts 16. 28. Gen. 9. 6.

Q. *Which is the ſeventh Commandment?*

A. The

A. The seventh Commandment is, *Thou shalt not commit Adultery f.*

f Exod. 20. 14.

Q. *What is required in the seventh Commandment?*

A. The seventh Commandment requireth the Preservation of our own, and our Neighbours Chastity, in Heart, Speech and Behaviour *g.*

g 1 Cor. 7. 2, 3, 5, 34, 36. Col. 4. 6. 1 Pet. 3. 2.

Q. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchaft Thoughts, Words, and Actions *h.*

h Mat. 15. 19. & 5. 28. Eph. 5. 3, 4.

Q. *Which is the eighth Commandment?*

A. The eighth Commandment is, *Thou shalt not steal i.*

i Exod. 20. 15.

Q. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring, and furthering the Wealth, and outward Estate of our selves and others *k.*

k Gen. 30. 30. 1 Tim. 5. 8. Lev. 25. 35. Deut. 22. 1, 2, 3, 4, 5. Exod. 23. 4, 5. Gen. 47. 14, 20.

Q. *What is forbidden in the eighth Commandment?*

A. The

A. The eighth Commandment forbiddeth whatſoever doth, or may, unjuſtly hinder our own, or our Neighbours Wealth, or outward Eſtate *l.*

l Prov. 21. 17. & 23. 20, 21. & 28. 19. Eph. 4. 28.

Q. *Which is the ninth Commandment?*

A. The ninth Commandment is, *Thou ſhalt not bear falſe Witneſs againſt thy Neighbour m.*

m Exod. 20. 16.

Q. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man *n*, and of our own and our Neighbours good Name *o*, eſpecially in Witneſs-bearing *p*.

n Zech. 8. 16. *o* 3 John v. 12. *p* Prov. 14. 5, 25.

Q. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatſoever is prejudicial to Truth; or injurious to our own, or our Neighbours good Name *q*.

q 1 Sam. 17. 28. Lev. 19. 16. Pſal. 15. 3.

Q. *Which is the tenth Commandment?*

A. The tenth Commandment is, *Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his Man-*

Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours r.

r Exod. 20. 17.

Q. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full Contentment with our own Condition *s*, with a right and charitable Frame of Spirit toward our Neighbour, and all that is his *t*.

s Heb. 13. 5. 1 Tim. 6. 6. *t* Job 31. 29. Rom. 12. 15. 1 Tim. 1. 5. 1 Cor. 13. 4, 5, 6, 7.

Q. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all Discontentment with our own Estate *u*, envying or grieving at the good of our Neighbour *w*, and all inordinate Motions and Affections to any thing that is his *x*.

u 1 Kings 21. 4. Esth. 5. 13. 1 Cor. 10. 10. *w* Gal. 5. 26. James 3. 14, 16. *x* Rom. 7. 7, 8. & 13. 9. Deut. 5. 21.

Q. *Is any Man able perfectly to keep the Commandments of God?*

A. No meer Man since the Fall, is able in this Life perfectly to keep the Commandments of God *y*, but doth daily break them

y Eccles. 7. 20. 1 John 1. 8, 10. Gal. 5. 17.

them in Thought, Word, and Deed *z*.

z Gen. 6. 5. & 8. 21. Rom. 3. 9, *to* 21. James 3. 2, *to* 13.

Q. *Are all Transgressions of the Law equally hainous?*

A. Some Sins in themselves, and by reason of several Aggravations, are more hainous in the sight of God than others *a*.

a Ezek. 8. 6, 13, 15. 1 John 5. 16. Psal. 78. 17, 32, 56.

Q. *What doth every Sin deserve?*

A. Every Sin deserveth God's Wrath and Curse, both in this Life, and that which is to come *b*.

b Eph. 5. 6. Gal. 3. 10. Lam. 3. 39. Mat. 25. 41.

Q. *What doth God require of us, that we may escape his Wrath and Curse, due to us for Sin?*

A. To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto Life *c*, with the diligent Use of all the outward means, whereby God communicateth to us the Benefits of Redemption *d*.

c Acts 20. 21. *d* Prov. 2. 1, *to* 6. & 8. 33, *to the end.* Isa. 55. 3.

Q. *What is Faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving Grace *e*, whereby we receive, and rest upon

e Heb. 10. 39.

on him alone for Salvation, as he is offered to us in the Gospel *f*.

f John 1. 12. Isa. 26. 3, 4. Phil. 3. 9. Gal. 2. 16.

Q. *What is Repentance unto Life?*

A. Repentance unto Life is a saving Grace *g*, whereby a Sinner out of a true Sense of his Sin *h*, and Apprehension of the Mercy of God in Christ *i*, doth with Grief and Hatred of his Sin, turn from it unto God *k*, with full Purpose of, and Endeavour after new Obedience *l*.

g Acts 11. 18. *h* Acts 2. 37, 38. *i* Joel 2. 12. Jer. 3. 22. *k* Jer. 31. 18, 19. Ezek. 36. 31. *l* 2 Cor. 7. 11. Isa. 1. 16, 17.

Q. *What are the outward means whereby Christ communicateth to us the Benefits of Redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the Benefits of Redemption, are, his Ordinances, especially the Word, Sacraments and Prayer, all which are made effectual to the Elect for Salvation *m*.

m Mat. 28. 19, 20. Acts 2. 42, 46, 47.

Q. *How is the Word made effectual to Salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting Sinners, and of building them

them up in Holiness and Comfort through Faith unto Salvation *n*.

n Neh. 8. 8. 1 Cor. 14. 24, 25. Acts 26. 18. Psal. 19. 8. Acts 20. 32. Rom. 15. 4. 2 Tim. 3. 15, 16, 17. Rom. 10. 14, 15. & 1. 16.

Q. *How is the Word to be read and heard, that it may become effectual to Salvation?*

A. That the Word may become effectual to Salvation, we must attend thereunto with Diligence *o*, Preparation *p*, and Prayer *q*, receive it with Faith and Love *r*, lay it up in our Hearts *s*, practise it in our Lives *t*.

o Prov. 8. 34. *p* 1 Pet. 2. 1, 2. *q* Psal. 119. 18. *r* Heb. 4. 2. 2 Thess. 2. 10. *s* Psal. 119. 11. *t* Luke 8. 15. James 1. 25.

Q. *How do the Sacraments become effectual means of Salvation?*

A. The Sacraments become effectual means of Salvation, not from any Virtue in them, or in him that doth administer them, but only by the Blessing of Christ *u*, and the working of his Spirit in them that by Faith receive them *w*.

u 1 Pet. 3. 21. Mat. 3. 11. 1 Cor. 3. 6, 7. *w* 1 Cor. 12. 13.

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible Signs, Christ and the Benefits of the New Cove-

Covenant are represented, sealed and applied to Believers *x*.

x Gen. 17. 7, 10. Exod. 12*th* Chapter. 1 Cor. 11. 23, 26.

Q. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are, Baptism *y*, and the Lord's Supper *z*.

y Mat. 28. 19. *z* Mat. 26. 26, 27, 28.

Q. *What is Baptism?*

A. Baptism is a Sacrament, wherein the washing with Water in the Name of the Father, and of the Son, and of the holy Ghost *a*, doth signify and seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lord's *b*.

a Mat. 28. 19. *b* Rom. 6. 4. Gal. 3. 27.

Q. *To whom is Baptism to be administred?*

A. Baptism is not to be administred to any that are out of the visible Church, till they profess their Faith in Christ, and Obedience to him *c*; but the Infants of such as are Members of the visible Church, are to be baptized *d*.

c Acts 8. 36, 37. & 2. 38. *d* Acts 2. 38, 39. Gen. 17. 10. *with* Col. 2. 11, 12. 1 Cor. 7. 14.

Q. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament wherein

wherein by giving and receiving Bread and Wine according to Christ's Appointment, his Death is shewed forth; and the worthy Receivers are, not after a corporal and carnal manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment, and Growth in Grace *e*.

e 1 Cor. 11. 23, *to* 26. & 10. 16.

Q. *What is required to the worthy receiving of the Lord's Supper?*

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their Knowledg to discern the Lord's Body *f*, of their Faith to feed upon him *g*, of their Repentance *h*, Love *i*, and new Obedience *k*; lest coming unworthily, they eat and drink Judgment to themselves *l*.

f 1 Cor. 11. 28, 29. *g* 2 Cor. 13. 5. *h* 1 Cor. 11. 31. *i* 1 Cor. 10. 16, 17. *k* 1 Cor. 5. 7, 8. *l* 1 Cor. 11. 28, 29.

Q. *What is Prayer?*

A. Prayer is an Offering up of our Desires to God *m*, for things agreeable to his Will *n*, in the Name of Christ *o*, with Confession of our Sins *p*, and thankful Acknowledgment of his Mercies *q*.

m Psal. 62. 8. *n* 1 John 5. 14. *o* John 16. 23. *p* Psal. 32. 5, 6. Dan. 9. 4. *q* Phil. 4. 6.

Q. *What*

Q. *What Rule hath God given us for our Direction in Prayer?*

A. The whole Word of God is of use to direct us in Prayer *r*, but the special Rule of Direction is that Form of Prayer which Christ taught his Disciples, commonly called *the Lord's Prayer s.*

r 1 John 5. 14. *s* Mat. 6. 9, *to* 13. *with* Luke 11. 2, 3, 4.

Q. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer, which is, [*Our Father which art in Heaven t*] teacheth us to draw near to God with all holy Reverence and Confidence, as Children to a Father, able and ready to help us *u*, and that we should pray with and for others *w.*

t Mat. 6. 9. *u* Rom. 8. 15. Luke 11. 13. *w* Acts 12. 5. 1 Tim. 2. 1, 2.

Q. *What do we pray for in the first Petition?*

A. In the first Petition, which is, [*Hallowed be thy Name x*] we pray, that God would enable us and others to glorify him in all that whereby he maketh himself known *y*, and that he would dispose all things to his own Glory *z.*

x Mat. 6. 9. *y* Psal. 67. 2, 3. *z* Psal. 8. *throughout.*

Q. *Wh*

Q. *What do we pray for in the second Petition?*

A. In the second Petition, which is, [*Thy Kingdom come a*] we pray, that Satan's Kingdom may be destroyed *b*; and that the Kingdom of Grace may be advanced *c*, our selves and others brought into it, and kept in it *d*; and that the Kingdom of Glory may be hastened *e*.

a Mat. 6. 10. *b* Psal. 68. 1, 18. *c* Rev. 12. 10, 11. *d* 2 Thess. 3. 1. Rom. 10. 1. John 17. 9, 20. *e* Rev. 22. 20.

Q. *What do we pray for in the third Petition?*

A. In the third Petition, which is, [*Thy Will be done in Earth, as it is in Heaven f,*] we pray, that God by his Grace would make us able and willing to know, obey, and submit to his Will in all things *g*, as the Angels do in Heaven *h*.

f Mat. 6. 10. *g* Psal. 67, *throughout.* Psal. 119. 36. Mat. 26. 39. 2 Sam. 15. 25. Job 1. 21. *h* Psal. 103. 20, 21.

Q. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, which is, [*Give us this Day our daily Bread i*] we pray, that of God's free Gift, we may receive a competent Portion of the good things of

i Mat. 6. 11.

this Life, and enjoy his Bleſſing with them *k*.

k Prov. 30. 8, 9. Gen. 28. 20. 1 Tim. 1. 4.

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, [*And forgive us our Debts, as we forgive our Debtors l*] we pray, that God for Chriſt's ſake would freely pardon all our Sins *m*, which we are the rather incouraged to ask, becauſe by his Grace we are inabled from the Heart to forgive others *n*.

l Mat. 6. 12. *m* Pſal. 51. 12, 7, 9. Dan. 9. 17, 18, 19. *n* Luke 11. 4. Mat. 18. 35.

Q. *What do we pray for in the ſixth Petition?*

A. In the ſixth Petition, which is, [*And lead us not into Temptation, but deliver us from Evil o*] we pray, that God would either keep us from being tempted to ſin *p*, or ſupport and deliver us when we are tempted *q*.

o Mat. 6. 13. *p* Mat. 26. 41. *q* 2 Cor. 12. 8.

Q. *What doth the Concluſion of the Lord's Prayer teach us?*

A. The Concluſion of the Lord's Prayer, which is, [*For thine is the Kingdom, the Power and the Glory, for ever*, Amen *r*] teacheth us to take our Encouragement in Prayer from God only *ſ*, and in our Prayers

r Mat. 6. 13. *ſ* Dan. 9. 4, 7, 8, 9, 16, *to* 19.

ers to praiſe him, aſcribing Kingdom, Power, and Glory to him *t*; and in Teſtimony of our Deſire and Aſſurance to be heard, we ſay, *Amen u*.

t 1 Cor. 29. 10, *to* 13. *u* 1 Cor. 14. 16. Rev. 22. 20, 21.

The Ten Commandments.

Exodus XX.

GOD *ſpake all theſe Words, ſaying,* I am *the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the Houſe of Bondage.*

I. *Thou ſhalt have no other Gods before me.*

II. *Thou ſhalt not make unto thee any graven Image, or any Likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth; thou ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and ſhewing Mercy unto thouſands of them that love me, and keep my Commandments.*

III. *Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.*

IV. *Remember the Sabbath-day to keep it holy: Six Days ſhalt thou labour, and do all thy Work; but the ſeventh Day is the Sabbath of the Lord thy God; in it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattel, nor the Stranger that is within thy Gates: For in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh Day: wherefore the Lord bleſſed the Sabbath-day, and hallowed it.*

V. *Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.*

VI. *Thou ſhalt not kill.*

VII. *Thou ſhalt not commit Adultery.*

VIII. *Thou ſhalt not ſteal.*

IX. *Thou ſhalt not bear falſe witneſs against thy Neighbour.*

X. *Thou ſhalt not covet thy Neighbour's House, thou ſhalt not covet thy Neighbour's Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbour's.*

The Lord's Prayer, *Mat. 6.*

OUR *Father which art in Heaven; Hallowed be thy Name; Thy Kingdom come*

come; Thy Will be done on Earth as it is in Heaven: Give us this Day our daily Bread: And forgive us our Debts, as we forgive our Debtors: And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

The Creed.

I *Believe in God, the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate, *was crucified, dead, and buried; He descended into Hell*, the third Day he rose again from the dead; He ascended into Heaven, and sitteth on the right Hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting.* Amen.

* *i.e.* Continued in the state of the dead, and under the Power of Death, till the third Day.

So much of every *Question*, both in the *Larger* and *Shorter Catechism*, is repeated in the Answer; as maketh every *Answer* an entire Proposition, or Sentence in it self; to the end the Learner may further improve it upon all Occasions, for his Increase in Knowledg and Piety, even out of the Course of Catechising, as well as in it.

And albeit the Substance of the Doctrine comprised in that Abridgment commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms, so that there is no Necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the *ten Commandments*, and the *Lord's Prayer* (much less a Prayer, as ignorant People have been apt to make both it and the *Decalogue*) but because it is a brief Sum of the Christian Faith, agreeable to the Word of God, and antiently received in the Churches of Christ.

FINIS.

A Brief Sum of Christian Doctrine, Contained in Holy SCRIPTURE, And holden forth in the Confession of Faith AND CATECHISMS.

Agreed upon by the Assembly of Divines at *Westminster*, and received by the General Assembly of the Kirk of *Scotland*: With the practical Use thereof.

The Sum of Saving Knowledg may be taken up in these four Heads: 1. The woful Condition wherein all Men are by Nature, through breaking of the Covenant of Works. 2. The Remedy provided for the Elect in Jesus Christ, by the Covenant of Grace. 3. The means appointed to make them Partakers of his Covenant. 4. The Blessings which are effectually conveyed unto the Elect by these means. Which four Heads are set down each of them in some few Propositions.

HEAD I.

Our woful Condition by Nature; through breaking the Covenant of Works.

Hoſ. 13. 9. *O* Iſrael, *thou haſt deſtroyed thy ſelf.*

I.

THE Almighty and eternal God, the Father, the Son, and the Holy Ghoſt, three diſtinct Perſons in one and the ſame undivided Godhead, equally infinite in all Perfections; did, before time, moſt wiſely decree, for his own Glory, whatſoever cometh to paſs in time; and doth moſt holily and infallibly execute all his Decrees, without being Partaker of the Sin of any Creature.

II. This God in ſix Days made all things of nothing, very good in their own kind, in ſpecial he made all the Angels holy; and he made our firſt Parents, *Adam* and *Eve*, the Root of Mankind, both upright and able to keep the Law written in their Heart: Which Law they were naturally bound to obey under pain of Death; but God was not bound to reward their Service, till he entered in a Covenant or Contract with them, and their Poſterity in them, to give them eternal Life upon condition of perfect perſonal Obedience, withal threatning Death in caſe they ſhould fail. This is the Covenant of Works.

III. Both Angels and Men were ſubject to the Change of their own Free Will, as Experience proved (God having reſerved to himſelf the incommunicable Property of being naturally unchangeable). For many Angels of their own Accord fell by Sin from their firſt Eſtate, and became Devils; our firſt Pa-

rent

rents being enticed by Satan, one of these Devils speaking in a Serpent, did break the Covenant of Works, in eating the forbidden Fruit, whereby they and their Posterity being in their Loyns, as Branches in the Root, and comprehended in the same Covenant with them, became not only liable to eternal Death, but also lost all Ability to please God; yea, did become by Nature Enemies to God, and to all spiritual Good, and inclined only to Evil continually. This is our original Sin, the bitter Root of our actual Transgressions, in Thought, Word, and Deed.

HEAD II.

The Remedy provided in Jesus Christ for the Elect by the Covenant of Grace.

Hos. 13. 9. *O* Israel, *thou hast destroyed thy self; but in me is thine Help.*

I.

ALbeit Man having brought himself into this woful Condition, being neither able to help himself, nor willing to be helped by God out of it, but rather inclined to lie still unsensible of it, till he perish; yet God, for the Glory of his rich Grace, hath revealed in his Word a way to save Sinners, to wit, by Faith in Jesus Christ, the Eternal Son of God, by virtue of, and according to the Tenor of the Covenant of Redemption made and agreed upon, between God the Father, and God the Son, in the Counsel of the Trinity, before the World began.

II. The Sum of the Covenant of Redemption is this; God having freely chosen unto Life, a certain Number of lost Mankind, for the Glory of his rich Grace, did give them, before the World began, unto

to God the Son, appointed Redeemer, that upon condition he would humble himſelf ſo far as to aſſume the humane Nature of a Soul and a Body, unto perſonal Union with his divine Nature, and ſubmit himſelf to the Law as Surety for them, and ſatisfy Juſtice for them, by giving Obedience in their Name, even unto the ſuffering of the curſed Death of the Croſs, he ſhould ranſom and redeem them all from Sin and Death, and purchaſe unto them Righteouſneſs and eternal Life, with all ſaving Graces leading thereunto, to be effectually, by means of his own Appointment, applied in due time to every one of them. This Condition the Son of God (who is Jeſus Chriſt our Lord) did accept before the World began, and in the Fulneſs of Time came into the World, was born of the Virgin *Mary*, ſubjected himſelf to the Law, and compleatly payed the Ranſom on the Croſs: But by virtue of the foreſaid Bargain made before the World began, he is in all Ages, ſince the Fall of *Adam*, ſtill upon the work of applying actually the purchaſed Benefits unto the Elect: And that he doth by way of entertaining a Covenant of free Grace and Reconciliation with them, through Faith in himſelf, by which Covenant he makes over to every Believer a Right and Intereſt to himſelf, and to all his Bleſſings.

III. For the Accompliſhment of this Covenant of Redemption, and making the Elect Partakers of the Benefits thereof in the Covenant of Grace, Chriſt Jeſus was clad with the threefold Office of *Prophet*, *Prieſt*, and *King*; made a *Prophet*, to reveal all ſaving Knowledg to his People, and to perſwade them to believe and obey the ſame: Made a *Prieſt*, to offer up himſelf a Sacrifice once for them all, and to intercede continually with the Father, for making their Perſons and Services acceptable to him: And made a *King*, to ſubdue them to himſelf, to feed

and rule them by his own appointed Ordinances; and to defend them from their Enemies.

HEAD III.

The outward means appointed to make the Elect Partakers of this Covenant, and all the rest that are called to be inexcusable.

Mat. 22. 14. *Many are called.*

I. THE outward Means and Ordinances for making Men Partakers of the Covenant of Grace, are so wisely dispensed, as the Elect shall be infallibly converted and saved by them, and the Reprobate, among whom they are, not be justly stumbled. The means are specially these four: 1. The *Word of God.* 2. The *Sacraments.* 3. *Kirk-Government.* 4. *Prayer.* In the *Word of God preached by sent Messengers*, the Lord makes offer of Grace to all Sinners, upon condition of Faith in Jesus Christ; and whosoever do confess their Sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their Children received into the Honour and Privileges of the Covenant of Grace. By the *Sacraments* God will have the Covenant sealed for confirming the Bargain, on the foresaid Condition. By *Kirk-Government*, he will have them hedged in, and helped forward unto the keeping of the Covenant. And by *Prayer*, he will have his own glorious Grace, promised in the Covenant, to be daily drawn forth, acknowledged and employed. All which means are followed either really, or in Profession only, according

ing to the Quality of the Covenanters, as they are true or counterfeit Believers.

II. The Covenant of Grace, ſet down in the Old Teſtament before Chriſt came, and in the New ſince he came, is one and the ſame in Subſtance, albeit different in outward Adminiſtration. For the *Covenant* in the Old Teſtament being ſealed with the Sacrament of *Circumciſion* and the *Paſchal Lamb*, did ſet forth Chriſt's Death to come, and the Benefits purchaſed thereby, under the Shadow of bloody Sacrifices, and ſundry Ceremonies: But ſince Chriſt came, the Covenant being ſealed by the Sacraments of *Baptiſm* and the *Lord's Supper*, do clearly hold forth Chriſt already crucified before our Eyes, victorious over Death and the Grave, and gloriouſly ruling Heaven and Earth for the good of his own People.

HEAD IV.

The Bleſſings which are effectually conveyed by theſe means to the Lord's Elect or choſen ones.

Mat. 22. 14. *Many are called; but few are choſen.*

I. BY theſe outward Ordinances, as our Lord makes the Reprobate inexcuſable, ſo in the Power of his Spirit, he applies unto the Elect effectually all ſaving Graces purchaſed to them in the Covenant of Redemption, and makes a Change in their Perſons. In particular, 1. He doth convert or regenerate them, by giving ſpiritual Life to them, in opening their Underſtandings, renewing their Wills, Affections, and Faculties, for giving ſpi-

ritual Obedience to his Commands. 2. He gives unto them *saving Faith*, by making them, in the sense of deserved Condemnation, to give their Consent heartily to the Covenant of Grace, and to imbrace Christ Jesus unfeignedly. 3. He gives them *Repentance*, by making them, with godly Sorrow in the Hatred of Sin, and Love of Righteousness, turn from all Iniquity to the Service of God. And, 4. He sanctifies them, by making them go on and persevere in Faith, and spiritual Obedience of the Law of God, manifested by Fruitfulness in all Duties, and doing good Works, as God offereth Occasion.

II. Together with this inward Change of their Persons, God changes also their State, for so many as they are brought by Faith into the Covenant of Grace: 1. He justifies them, by imputing unto them that perfect Obedience which Christ gave to the Law, and Satisfaction also which upon the Cross Christ gave unto Justice in their Name. 2. He reconciles them, and makes them Friends to God, who before were Enemies to God. 3. He adopts them, that they shall be no more Children of Satan, but Children of God, inriched with all spiritual Privileges of his Sons. And last of all, after their Warfare in this Life is ended, he perfects the Holiness, and Blessedness, first of their Souls at their Death, and then both of their Souls, and their Bodies, being joyfully joined together again in the Resurrection, at the Day of his glorious Coming to Judgment, when all the Wicked shall be sent away to Hell, with Satan whom they have served: but Christ's own chosen and redeemed ones, true Believers, Students of Holiness, shall remain with him for ever, in the State of *Glorification*.

The Practical Use of

Saving Knowledge,

Contained in Scripture, and holden forth briefly in the foresaid Confession of Faith and Catechisms.

THE chief general Use of Christian Doctrine is, to convince a Man of Sin, and of Righteousness, and of Judgment, *John* 16. 8. partly by the Law or Covenant of Works, that he may be humbled and become penitent; and partly by the Gospel or Covenant of Grace, that he may become an unfeigned Believer in Jesus Christ; and be strengthned in his Faith upon solid Grounds and Warrants, and give Evidence of the Truth of his Faith by good Fruits, and to be saved.

The Sum of the Covenant of Works, or of the Law, is this; *If thou do all that is commanded, and not fail in any point, thou shalt be saved*: But *if thou fail, thou shalt die*, Rom. 10. 5. Gal. 3. 10, 12.

The Sum of the Gospel or Covenant of Grace and Reconciliation, is this: *If thou flee from deserved Wrath, to the true Redeemer Jesus Christ*, (who is able to save to the utmost all that come to God through him) *thou shalt not perish, but have eternal Life*, Rom. 10. 8, 9, 11.

For convincing a Man of Sin, of Righteousness and of Judgment by the Law, or Covenant of Works, let these Scriptures among many more be made use of.

1. For

1. For convincing a Man of Sin by the Law, consider *Jer.* 17. 9, 10.

THE Heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the Heart, I try the Reins, even to give every Man according to his ways, and according to the fruit of his Doings.

Here the Lord teacheth these two things: 1. That the Fountain of all our Miscarriage and actual sinning against God is in the Heart, which comprehendeth the Mind, Will, Affections, and all the Powers of the Soul, as they are corrupted and defiled with Original Sin. The Mind being not only ignorant and uncapable of saving Truth, but also full of Error and Enmity against God, and the Will and Affections being obstinately disobedient unto all God's Directions, and bent toward that only which is evil: *The Heart*, saith he, *is deceitful above all things, and desperately wicked*; yea, and unsearchably wicked, that *no Man can know it.* And *Gen.* 6. 5. *Every Imagination of the Thoughts of Man's Heart, is only Evil continually*, (saith the Lord) whose Testimony we must trust in this and all other Matters: and Experience also may teach us, that till GOD make us deny our selves, we never look to GOD in any thing, but fleshly Self-Interest alone doth rule us, and move all the Wheels of our Actions. 2. That the Lord bringeth our original Sins, or wicked Inclination, with all the actual Fruits thereof, unto reckoning before his Judgment-seat: *For he searcheth the Heart, and trieth the Reins, to give every Man according to the Fruits of his Doings.*

Here let every Man reason thus;

What God and my guilty Conscience bear witness of, I am convinced that it is true.

But God and my guilty Conscience bear witness, that my Heart is deceitful above all things, and desperately wicked; and that all the Imaginations of my Heart, by Nature, are only evil continually.

Therefore, I am convinced that this is true.

Thus a Man may be convinced of Sin by the Law.

II. For convincing a Man of Righteousness by the Law, consider *Gal.* 3. 10.

AS many as are of the Work of the Law, are under the Curse: For it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.

Here the Apostle teacheth us three things.

1. That by reason of our natural Sinfulness, the Impossibility of any Man's being justified by the Works of the Law is so certain, that whosoever do seek Justification by the Works of the Law, are liable to the Curse of God, for breaking of the Law; *For as many as are of the Works of the Law, are under the Curse*, saith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the Precepts, or doing of some, or of all Duties (if it were possible) for a time, is not sufficient; for the Law requireth, that *a Man continue in all things which are written in the Book of the Law, to do them.*

3. That because no Man can come up to this Perfection, every Man by Nature is under the Curse; For the Law saith, *Cursed is every one that continueth not in all things, which are written in the Book of the Law, to do them.*

Now to be under the Curse, comprehendeth all the

the Displeasure of God, with the Danger of the breaking forth more and more of his Wrath, upon Soul and Body, both in this Life, and after Death perpetually, if Grace do not prevent the full Execution thereof.

Hence let every Man reason thus:

Whosoever, according to the Covenant of Works, is liable to the Curse of God, for breaking the Law, time and ways out of number, cannot be justified, or find Righteousness by the Works of the Law.

But I (may every Man say) *according to the Covenant of Works, am liable to the Curse of God, for breaking the Law, Time and Ways out of number.*

Therefore I cannot be justified, or have Righteousness, by the Works of the Law.

Thus may a Man be convinced of Righteousness, that it is not to be had by his own Works, or by the Law.

III. For convincing a Man of Judgment by the Law; consider 2 *Thess.* 1. 7.

THE Lord shall be revealed from Heaven with his mighty Angels. Ver. 8. *In flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.* Ver. 9. *Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.* Ver. 10. *When he shall come to be glorified in his Saints, and to be admired in all them that believe.*

Wherein we are taught, that our Lord Jesus, who now offers to be Mediator for them who believe in him, shall, at the last Day, come, armed with flaming Fire, to judge, condemn, and destroy all them who have not believed God, have not received the Offer of Grace made in the Gospel, nor o-

beyed the Doctrine thereof; but remain in that natural State, under the Law or Covenant of Works.

Hence let every Man reason thus:

What the righteous Judg hath forewarned me shall be done at the last Day, I am sure is just Judgment.

But the righteous Judg hath forewarned me, that if I do not believe God in time, and obey not the Doctrine of the Gospel, I shall be secluded from his Presence and his Glory, at the last Day, and be tormented in Soul and Body for ever.

Therefore I am convinced that this is just Judgment.

And I have reason to thank God heartily, who hath forewarned me to flee from the Wrath which is to come.

Thus every Man may be by the Law or Covenant of Works, convinced of Judgment, if he shall continue under the Covenant of Works, or shall not obey the Gospel of our Lord Jesus.

For convincing a Man of Sin, Righteousness, and Judgment, by the Gospel.

AS for convincing a Man of Sin, and Righteousness, and Judgment by the Gospel or Covenant of Grace, he must understand three things.

1. That not believing in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous Sin, than all other Sins against the Law; because the Hearers of the Gospel not believing in Christ, do reject God's Mercy in Christ, the only way of Freedom from Sin and Wrath, and will not yield to be reconciled to God.

2. Next, he must understand, that perfect Remission of Sin and true Righteousness is to be had only by Faith in Jesus, because God requireth no other

other Conditions but Faith, and testifies from Heaven, that he is well-pleased to justifie Sinners upon this Condition.

3. He must understand, that upon Righteousness received by Faith, Judgment shall follow on the one hand, to the destroying of the Works of the Devil in the Believer, and to the perfecting of the Work of Sanctification in him, with Power: and that upon refusing to take Righteousness by Faith in Jesus Christ, Judgment shall follow; on the other hand, to the Condemnation of the Misbeliever, and destroying of him with Satan and his Servants for ever.

For this end let these Passages of Scripture, among many others, serve to make the Greatness of the Sin of not believing in Christ appear, or to make the Greatness of the Sin of refusing of the Covenant of Grace offered to us, in the offering of Christ unto us: let the fair Offer of Grace be looked upon, as it is made, *Isa.* 55. 3. *Incline your Ear, and come unto me*, (saith the Lord) *hear, and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of* David. That is, if ye will believe me, and be reconciled to me, I will by Covenant give unto you Christ, and all saving Graces in him; repeated *Acts* 13. 34.

Again, consider that this general Offer in Substance is equivalent to a special Offer, made to every one in particular, as appeareth by the Apostles making use of it; *Acts* 16. 13. *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House.* The reason of which Offer is given, *John* 3. 16. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.* Seeing then this great Salvation is offer'd in the Lord Jesus, whosoever believe not in him, but look for Happiness some

other way, what doth he else but observe lying Vanities, and forsake *his own Mercy*, which he might have had in Christ, *Jonah* 1. 8, 9. What doth he else but blaspheme God in his Heart, as it is said, 1 *John* 5. 10. *He that believeth not God, hath made him a Lier, because he believeth not the Record that God gave of his Son; and this is the Record, that God hath given to us eternal Life, and this Life is in his Son.* And that no Sin against the Law is like unto this Sin, Christ testifies, *John* 15. 22. *If I had not come and spoken to them, they had not had Sin; but now they have no Cloke for their Sin.* This may convince a Man of the Greatness of this Sin of not believing in Christ.

For convincing Men of Righteousness to be had only by Faith in Christ: Consider how, *Rom.* 10. 3, 4.

IT is said, that *the Jews being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God*; (and so they perished) *for Christ is the end of the Law for Righteousness to every one that believeth*: And *Acts* 13. 34. *By Christ Jesus, all that believe are justified from all things, from which ye could not be justified by the Law of* Moses. And 1 *John* 1. 7. *The Blood of Jesus Christ, his Son, cleanseth us from all Sin.*

For convincing a Man of Judgment, if a Man imbrace this Righteousness; consider 1 *John* 3. 8. *For this purpose the Son of God was manifested, that he might destroy the Work of the Devil.* And, *Heb.* 9. 14. *How much more shall the Blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Conscience from dead Works, to serve the living God.*

But

But if a Man imbrace not this Righteousneſs, his Doom is pronounced, *John* 3. 18. *He that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the Condemnation, that Light is come into the World, and Men love Darkneſs rather than Light.*

Hence let the Penitent, deſiring to believe, reaſon thus:

What doth ſuffice to convince all the Elect in the World of the Greatneſs of the Sin of not believing in Chriſt, or refuſing to flee to him for Relief from Sins done againſt the Law, and from Wrath due thereto; and what ſufficeth to convince them, that Righteouſneſs and eternal Life is to be had by Faith in Jeſus Chriſt, or by conſenting to the Covenant of Grace in him; and what ſufficeth to convince them of Judgment to be exerciſed by Chriſt for deſtroying the Works of the Devil in a Man. and ſanctifying and ſaving all that believe in him, may ſuffice to convince me alſo.

But *what the Spirit hath ſaid in theſe or other Scriptures, ſufficeth to convince the elect World of the foreſaid Sin, and Righteouſneſs, and Judgment.*

Therefore what the Spirit hath ſaid in theſe and other like Scriptures, ſerveth to convince me thereof alſo.

Whereupon let the Penitent, deſiring to believe, take with him Words, and ſay heartily to the Lord, Seeing thou ſayeſt, *Seek ye my Face*, my Soul anſwereth unto thee, Thy Face, Lord, *will I ſeek*; I have hearkned unto the Offer of an everlaſting Covenant of all ſaving Mercies to be had in Chriſt, and I do heartily embrace thy Offer. Lord, let it be a bargain; *Lord, I believe, help my Unbelief.* Behold I give my ſelf to thee, to ſerve thee in all things for ever; and I hope *thy right Hand ſhall ſave me*; the Lord will perfect that which concerneth me; thy Mercy, O Lord, endureth for ever; forſake not the

the *Work of thine own Hands*. Thus may a Man be made an unfeigned Believer in Christ.

For ſtrengthning the Man's Faith who hath agreed unto the Covenant of Grace.

BEcauſe many true Believers are weak, and do much doubt if ever they ſhall be ſure of the Soundneſs of their own Faith and effectual Calling, or made certain of their Juſtification and Salvation, when they ſee that many, who profeſs Faith, are found to deceive themſelves; let us ſee how every Believer may be made ſtrong in the Faith, and ſure of his own Election and Salvation upon ſolid Grounds, by ſure Warrants and true Evidences of Faith. To this end among many other Scriptures take theſe following:

1. For laying ſolid Grounds of Faith, conſider 2 Pet. 1. 10. *Wherefore the rather Brethren, give Diligence to make ſure your Calling and Election; for, if ye do theſe things, ye ſhall never fall.*

In which Words the Apoſtle teacheth us theſe four things, for Help and Direction, how to be made ſtrong in the Faith.

1. That ſuch as believe in Chriſt Jeſus, and are fled to him for Relief from Sin and Wrath, albeit they be weak in the Faith, yet they are indeed Children of the ſame Father with the Apoſtles; for he accounteth of them, while he calleth them *Brethren*.

2. That, albeit we be not ſure, for the time, of our effectual Calling and Election, yet we may be made ſure of both, if we uſe Diligence; for this he preſuppoſeth, ſaying, *Give Diligence to make your Calling and Election ſure*.

3. That we muſt not be diſcouraged, when we ſee many

many seeming Believers prove rotten Branches, and make Defection, but we must the rather take the better heed to our selves; *Wherefore the rather, Brethren*, saith he, *give all Diligence.*

4. That the way to be sure both of our effectual Calling and Election, is to make sure Work of our Faith, by laying the Grounds of it solidly, and bringing forth the Fruits of our Faith in new Obedience constantly. *For if ye do these things*, saith he, *ye shall never fall*; understanding by these things what he hath said of sound Faith; *ver.* 1, 2, 3, 4. and what he had said of the bringing out of the Fruits of Faith, *ver.* 5, 6, 7, 8, 9.

To this same purpose consider, *Rom.* 8. 1. *There is therefore no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* Ver. 2. *For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.* Ver. 3. *For what the Law could not do, in that it was weak through the Flesh, God sending his own Son, in the Likeness of sinful Flesh; and for Sin condemned Sin in the Flesh.* Ver. 4. *That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.*

Wherein the Apostle teacheth us these four things for laying of the ground of Faith solidly.

1. That every one is a true Believer, who, in the sense of his Sin, and fear of God's Wrath, doth flee for full Relief from both unto Jesus Christ alone, as the only Mediator, and all-sufficient Redeemer of Men; and being fled to Christ, doth strive against his own Flesh, or corrupt Inclination of Nature, and studieth to follow the Rule of God's Spirit, set down in his Word; for the Man whom the Apostle doth here bless as a true Believer, is a Man in Christ Jesus: *Who doth not walk after the Flesh, but after the Spirit.*

2. That

2. That all such Persons as are fled to Christ, and do strive against Sin, howsoever they may be possibly exercised under the sense of Wrath, and fear of Condemnation, yet they are in no danger; *For there is no Condemnation* (saith he) *to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*

3. That albeit the Apostle himself (brought in here for Examples cause) and all other true Believers in Christ, be by Nature, under the Law of Sin and Death, or under the Covenant of Works (called the Law of Sin and Death, because it bindeth Sin and Death upon us, till Christ set us free) yet the Law of the Spirit of Life in Christ Jesus, or the Covenant of Grace (so called, because it doth inable and quicken a Man to a Spiritual Life through Christ) doth set the Apostle and all true Believers free from the Covenant of Works, of the Law of Sin and Death; so that every Man may say with him, *The Law of the Spirit of Life*, or the Covenant of Grace, *hath freed me from the Law of Sin and Death*, or Covenant of Works.

4. That the Fountain and first ground from whence our Freedom from the Curse of the Law doth flow, is the Covenant of Redemption, past betwixt God, and God the Son, as incarnate, wherein Christ takes the Curse of the Law upon him for Sin, that the Believer, who could not otherwise be delivered from the Covenant of Works, may be delivered from it. And this Doctrine the Apostle holdeth forth in these four Branches. 1. That it was utterly impossible for the Law, or the Covenant of Works, to bring Righteousness and Life to a Sinner, because it was weak. 2. That this Weakness and Inability of the Law or Covenant of Works, is not the Fault of the Law, but the Fault of sinful Flesh, which is neither able to pay the Penalty

of

of Sin, nor to give perfect Obedience to the Law, (presuppose by-gone Sins were forgiven) the Law was weak (saith he) *through the Flesh.* 3. That the Righteousness and Salvation of Sinners, which was impossible to be brought about by the Law, is brought to pass by sending God's own Son, Jesus Christ, *in the Flesh*, in whose Flesh Sin is condemned and punished. for making Satisfaction in the behalf of the Elect, that they might be set free. 4. That, by his means, the Law loseth nothing, because the Righteousness of the Law is best fulfilled this way; First, by Christ's giving perfect active Obedience in our Name unto it in all things: Next, by his paying, in our Name, the Penalty (due to our Sins) in his Death. And, Lastly, by his working of Sanctification in us, who are true Believers, who strive to give new Obedience unto the Law, and *walk not after the Flesh, but after the Spirit.*

Warrants to believe.

FOR building our Confidence upon this solid ground, these four Warrants and special Moves to believe in Christ may serve; the first whereof is, *God's hearty Invitation*, holden forth, *Isa.* 55. 1, 2, 3, 4.

Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come and buy without Money, and without Price. Ver. 2. *Wherefore do ye spend your Money for that which is not Bread, and your Labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your Soul delight it self in Fatness.* Ver. 3. *Incline your Ear and come to me: hear, and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of* David. Ver. 4. *Behold,*

hold, I have given him for a Witness to the People, a Leader and Commander to the People, &c.

Here (after setting down the precious Ransom of our Redemption by the Sufferings of Christ, and the rich Blessings purchased to us thereby in the two former Chapters) the Lord, in this Chapter,

1. Maketh open Offer of Christ and his Grace, by Proclamation of a free and gracious Market of Righteousness and Salvation, to be had through Christ to every Soul without Exception, that truly desires to be saved from Sin; *Ho, every one that thirsteth*, saith he.

2. He inviteth all Sinners, that for any reason stand at distance with God, to come and take from him Riches of Grace, running in Christ as a River, to wash away Sin, and to slacken Wrath: *Come ye to the Waters*, saith he.

3. Lest any should stand aback, in the sense of his own Sinfulness or Unworthiness, and Inability to do any good, the Lord calleth upon such Persons in special, saying, *He that hath no Money come*.

4. He craveth no more of his Merchant, but that he be pleased with the Wares offered, which are Grace, and more Grace; and that he heartily consent unto, and embrace this Offer of Grace, that so he may close a Bargain and formal Covenant with God, *Come, buy without Money*, (saith he) *Come, eat*; that is, consent to have, and take unto you all saving Graces, make the Wares your own, possess them, and make use of all Blessings in Christ, whatsoever maketh for your spiritual Life and Comfort, use and enjoy it freely, without paying any thing for it: *Come, buy Wine and Milk without Money and without Price*, saith he.

5. Because the Lord knoweth how much we are inclined to seek Righteousness and Life by our own Performances, and Satisfaction to have Righteous-

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ness and Life, as it were by the way of Works; and how loath we are to embrace Christ Jesus, and to take Life by way of free Grace, through Jesus Christ, upon the Terms whereupon it is offered to us; therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timous Admonition, giving us to understand, that we shall but lose our Labour in this our way, *Wherefore do ye spend your Money* (saith he) *for that which is not Bread, and your Labour for that which satisfieth not?*

6. The Lord promiseth to us solid Satisfaction, in the way of betaking our selves unto the Grace of Christ, even true Contentment, and Fulness of spiritual Pleasure, saying, *Hearken diligently unto me, and eat that which is good, and let your Soul delight it self in Fatness.*

7. Because Faith cometh by hearing, he calleth for Audience unto the Explication of the Offer; and calleth for believing of, and listening unto the Truth, which is able to beget the Application of saving Faith, and to draw the Soul to trust in God, *Incline your Ear, and come unto me* (saith he). To which call the Lord promised, that this Offer, being received, shall quicken the dead Sinner, and that upon the welcoming of his Offer, he will close the Covenant of Grace with the Man that shall consent unto it, even an indissolvable Covenant of perpetual Reconciliation of Peace; *Hearken and your Soul shall live, and I will make an everlasting Covenant with you.* Which Covenant, he declareth, shall be in Substance the Assignation, and the making over of all the saving Graces, which *David* (who is Jesus Christ, *Acts* 13. 53.) hath bought for us in the Covenant of Redemption; *I will make a Covenant with you* (saith he) *even the sure Mercies of* David. By *sure Mercies* he means saving Graces, such as are Righte-

Righteouſneſs, Peace, and Joy in the Holy Ghoſt, Adoption, Sanctification, and Glorification, and whatſoever belongs to Godlineſs and Life eternal.

8. To confirm and aſſure us of the real Grant of theſe ſaving Mercies, and to perſwade us of the Reality of the Covenant betwixt God and the Believer of this Word, the Father hath made a four-fold Gift of his eternal, and only begotten Son.

Firſt, To be incarnate and born, for our ſake, of the Seed of *David* his Type, for which Cauſe he is called here, and *Acts* 13. 34. [*David* the true and everlaſting King of *Iſrael*] This is the great Gift of God to Man, *John* 4. 10. And here [I have given him to be *David*, or born of *David* to the People.]

Secondly, He hath made a Gift of Chriſt, to be a *Witneſs* to the People, both of the ſure and ſaving Mercies granted to the Redeemed in the Covenant of Redemption, and alſo of the Father's Willingneſs, and purpoſe to apply them, and to make them faſt in the Covenant of Reconciliation made with ſuch as imbrace the Offer: *I have given him* (ſaith the Lord here) *to be a witneſs to the People*: and truly he is a ſufficient Witneſs in this matter, in many reſpects. 1. Becauſe he is one of the Perſons of the bleſſed Trinity, and Party-contracter for us, in the Covenant of Redemption, before the World was. 2. He is by Office as Mediator, the Meſſenger of the Covenant, and has gotten Commiſſion to reveal it. 3. He began actually to reveal it in Paradiſe, where he promiſed that the Seed of the Woman ſhould bruiſe the Head of the Serpent. 4. He ſet forth his own Death and Sufferings, and the great Benefits that ſhould come thereby to us in the Types and Figures of Sacrifices and Ceremonies before his coming. 5. He gave more and more light about this Covenant, ſpeaking by his Spirit, from Age to Age, in holy Prophets. 6. He came him-

ſelf,

ſelf, in the fulneſs of Time, and did bear witneſs of all things belonging to this Covenant, and of God's willing Mind to take Believers into it, partly by uniting our Nature in one Perſon with the divine Nature, partly by Preaching the good Tidings of the Covenant with his own Mouth, partly by paying the Price of Redemption on the Croſs, and partly by dealing ſtill with his People from the beginning to this day, to draw in, and to hold in the Redeemed in this Covenant.

Thirdly, God hath made a Gift of Chriſt, *as a Leader to the People*, to bring us through all Difficulties, all Afflictions and Tentations, unto Life by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant, all the way on unto Salvation. 1. By the Direction of his Word and Spirit. 2. By the Example of his own Life, in Faith and Obedience even to the Death of the Croſs. 3. By his powerful working, bearing his redeemed ones in his Arms, and cauſing them to lean on him, while they go up through the Wilderneſs.

Fourthly, God hath made a Gift of Chriſt unto his People, as a *Commander*, which Office he faithfully exerciſeth, by giving to his Kirk and People, Laws and Ordinances, Paſtors and Governours, and all neceſſary Officers; by keeping Courts and Aſſemblies among them, to ſee that his Laws be obeyed: Subduing by his Word, Spirit and Diſcipline, his Peoples Corruptions; and by his Wiſdom and Power, guarding them againſt all their Enemies whatſoever.

Hence he, who hath cloſed the Bargain with God, may ſtrengthen his Faith by reaſoning after this manner.

Whoſoever doth heartily receive the Offer of free Grace made here to Sinners, thirſting for Righteouſneſs

ouſneſs and Salvation, unto him by everlaſting Covenant belongeth Chriſt, the true *David*, with all his ſure and ſaving Mercies.

But I (may the weak Believer ſay) *do heartily receive the Offer of Free Grace, made here to Sinners thirſting for Righteouſneſs and Salvation.*

Therefore unto me, by an everlaſting Covenant, belongeth Chriſt Jeſus, with all his ſure and ſaving Mercies.

The ſecond Warrant and ſpecial Motive to imbrace Chriſt, and believe in him, is the earneſt Requeſt that God maketh to us to be reconciled to him in Chriſt; holden forth, 2 *Cor.* 5. 19, 20, 21.

GOD was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes unto them, and hath committed unto us the Word of Reconciliation. Ver. 20. *Now then we are Ambaſſadors for Chriſt, as tho God did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled to God.* Ver. 21. *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.*

Wherein the Apoſtle teacheth us theſe nine Doctrines.

1. That the elect World, or the World of redeemed Souls, are by Nature in the Eſtate of Enmity againſt God; this is preſuppoſed in the word *Reconciliation*; for Reconciliation, or renewing of Friendſhip, cannot be except betwixt thoſe that have been at Enmity.

2. That in all the time by-paſt, ſince the Fall of *Adam*, Chriſt Jeſus, the eternal Son of God, as Mediator,

diator, and the Father in him, hath been about the making Friendſhip (by his Word and Spirit) betwixt himſelf, and the *elect World*: *God* (ſaith he) *was in Chriſt, reconciling the World to himſelf.*

3. That the way of Reconciliation was in all Ages one and the ſame in Subſtance, *viz.* by forgiving the Sins of them who do acknowledg their Sins, and their Enmity againſt God, and do ſeek Reconciliation and Remiſſion of Sins in Chriſt: For *God* (ſaith he) *was in Chriſt, reconciling the World to himſelf*, by way of *not imputing their Treſpaſſes unto them.*

4. That the end and ſcope of the Goſpel and whole Word of God, is threefold. 1. It ſerveth to make People ſenſible of their Sins, and of their Enmity againſt God, and of their Danger, if they ſhould ſtand out, and not fear God's Diſpleaſure. 2. The Word of God ſerveth to make Men acquainted with the Courſe which God hath prepared for making Friendſhip with Him through Chriſt, *viz.* That if Men ſhall acknowledg the Enmity, and ſhall be content to enter into a Covenant of Friendſhip with God, through Chriſt, then God will be contented to be reconciled with them freely. 3. The Word of God ſerveth to teach Men, how to carry themſelves towards God, as Friends, after they are reconciled to him, *viz.* to be loath to ſin againſt him, and to ſtrive heartily to obey his Commandments: and therefore the *Word of God* here is called *the Word of Reconciliation*, becauſe it teacheth us what need we have of Reconciliation, and how to make it, and how to keep the Reconciliation or Friendſhip, being made with God, through Chriſt.

5. That albeit the hearing, believing, and obeying of this Word, doth belong to all thoſe to whom this Goſpel doth come, yet the Office of Preaching of it with Authority belongeth to none, but to ſuch only as God doth call to this Miniſtry, and ſendeth

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out with Commission for this Work. This the Apostle holdeth forth, *ver.* 18. in these words, *He hath committed to us the Word of Reconciliation.*

6. That the Ministers of the Gospel should behave themselves as Christ's Messengers, and should closely follow their Commission set down in the Word, *Mat.* 28. 19, 20. and when they do so, they should be received by the People, as Ambassadors from God: for here the Apostle, in all their Names saith, *We are Ambassadors for Christ, as tho God did beseech you by us.*

7. That Ministers in all Earnestness of Affection should deal with People to acknowledge their Sin, and their natural Enmity against God more and more seriously; and to consent to the Covenant of Grace and Ambassage of Christ more and more heartily; and to evidence more and more clearly their Reconciliation by a holy Carriage before God. This he holdeth forth, when he saith, *we pray you be reconciled to God.*

8. That in the Ministers affectionate dealing with the People, the People should consider, that they have to do with God and Christ, requesting them by the Ministers to be reconciled: now there cannot be a greater Inducement to break a Sinners hard Heart, than God's *making Request* to him for Friendship: for when it became us, who have done so many Wrongs, to seek Friendship of God, he preveneth us: and (O wonder of wonders) he *requesteth* us to be content to be reconciled with him; and therefore most fearful Wrath must abide them, who do set light by this *Request*, and do not yield when they hear Ministers with Commission, saying, *We are Ambassadors for Christ, as tho God did beseech you by us; we pray you in Christ's stead be ye reconciled to God.*

9. To make it appear, how it cometh to pass that

the Covenant of Reconciliation should be so easily made up betwixt God and a humble Sinner fleeing to Christ, the Apostle leads us unto the Cause of it, holden forth in the Covenant of Redemption; the sum whereof is this; *It is agreed betwixt God and the Mediator Jesus Christ the Son of God, Surety for the Redeemed, as Parties Contracters, that the Sins of the Redeemed should be imputed to innocent Christ, and he both condemned and put to Death for them, upon this very condition, that whosoever heartily consents unto the Covenant of Reconciliation offered through Christ, shall by the Imputation of his Obedience unto them, be justified and holden righteous before God; for God hath made Christ, who knew no Sin, to be Sin for us* (saith the Apostle) *that we might be made the Righteousness of God in him.*

Hence may a weak Believer strengthen his Faith, by reasoning from this ground after this manner.

He that upon the loving Request of God and Christ, made to him by the Mouth of his Ministers (having Commission to that effect) *hath imbraced the Offer of perpetual Reconciliation through Christ, and do purpose by God's Grace, and reconciled Person, to strive against Sin, and to serve God to his Power constantly, may be as sure to have Righteousness and eternal Life given to him, for the Obedience of Christ imputed to him, as it is sure that Christ was condemned and put to Death, for the Sins of the Redeemed imputed to him.*

But I (may the weak Believer say) *upon the loving Request of God and Christ, made to me by the Mouth of his Ministers, have imbraced the Offer of perpetual Reconciliation through Christ, and do purpose by God's Grace, as a reconciled Person, to strive against Sin, and to serve God to my Power constantly.*

Therefore *I may be as sure to have Righteousness and eternal Life given to me, for the Obedience of*

Christ

Christ, imputed to me, as I am sure that Christ was condemned and put to Death for the Sins of the Redeemed imputed to him.

The third Warrant and special Motive to believe in Christ, is the strait and awful Command of God, charging all the Hearers of the Gospel to approach to Christ, in the Order set down by him, and to believe in him; holden forth, 1 *John* 3. 23.

THis is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment.

Wherein the Apostle giveth us to understand these five Doctrines.

1. That if any Man shall not be taken with the sweet Invitation of God, nor with the humble and loving Request of God, made to him to be reconciled, he shall find he hath to do with the soveraign Authority of the highest Majesty; for this is his Commandment, *that we believe in him*, saith he.

2. That if any Man look upon this Command, as he hath looked heretofore upon the neglected Commandments of the Law, he must consider, that this is a Command of the Gospel, posterior to the Law, given for making use of the Remedy of all Sins; which if it be disobeyed, there is no other Command to follow, but this, *Go ye cursed into the everlasting Fire of Hell*; for this is *his Commandment*; the Obedience of which is most pleasant in his sight, Vers. 22. *And without which it is impossible to please him*, Heb. 11. 6.

3. That every one who heareth the Gospel, must

must

make Conſcience of the Duty of lively Faith in Chriſt, the *weak Believer* muſt not think it Preſumption to do what is commanded: the *Perſon inclined to Deſparation* muſt take up himſelf, and think upon Obedience unto his ſweet and ſaving Command: The *ſtrong Believer* muſt dip yet more in the ſenſe of his need he hath of Jeſus Chriſt; and more and more grow in the Obedience of this Command; yea, the moſt *impenitent, profane and wicked Perſon*, muſt not thruſt out himſelf, or be thruſt out by others, from *orderly* aiming at this Duty, how deſperate ſo ever his Condition ſeem to be; for he that *commands all Men to believe in Chriſt*, doth thereby command all Men to believe that they are damned and loſt without Chriſt: He thereby *commands all* Men to acknowledg their Sins, and their need of *Chriſt*; and in effect commands *all Men to repent*, that they may believe in him. And whoſoever do refuſe to repent of their by-gone Sins, are guilty of Diſobedience to this Command given to all Hearers, but eſpecially to theſe that are within the viſible Church; for *this is his Commandment, that we ſhould believe in the Name of his Son Jeſus Chriſt*, ſaith he.

4. That he who obeyeth this Commandment, hath built his Salvation on a ſolid ground. For firſt he hath found the promiſed Meſſiah, completely furniſhed with all Perfections, unto the perfect Execution of the Offices of *Prophet*, *Prieſt*, and *King*; for he is that *Chriſt* in whom the Man doth believe. 2. He hath imbraced a Saviour, who is able to ſave to the uttermoſt; yea, and who doth effectually ſave every one that cometh to God through him: For he is Jeſus the true Saviour of his People from their Sins. 3. He that obeyeth this Command, hath built his Salvation on the Rock, that is, on the Son of God, to whom it is no Robbery to be called equal to the Father, and who is worthy to be the

Object

Object of saving Faith, and of spiritual Worship; for *this is his Command* (saith he) *that we believe in the Name of his Son Jesus Christ.*

5. That he who hath believed on Jesus Christ, (tho he be freed from the Curse of the Law) is not freed from the Command and Obedience of the Law, but tied thereunto by a new Obligation, and a new Command from Christ. Which new Command from Christ, importeth Help to obey the Command: unto which Command from Christ, the Father addeth his Authority, and Command also; *For this is his Commandment* (saith *John*) *that we believe on the Name of his Son Jesus Christ, and love one another, as he hath commanded us.* The first part of which Command enjoyning Belief in him necessarily implieth *Love to God*, and so Obedience to the first Table; for believing in God, and loving God, are inseparable. And the second part of the Command injoyneth Love to our Neighbour (especially to the Houshold of Faith) and so Obedience to the second Table of the Law.

Hence may a weak Believer strengthen himself, by reasoning from this ground after this manner.

Whosoever in the sense of his own Sinfulness, and fear of God's Wrath, at the Command of God, is fled to Jesus Christ, the only Remedy of Sin and Misery, and hath engaged his Heart to the Obedience of the Law of Love, his Faith is not presumptuous or dead, but true and saving Faith.

But I (may the weak Believer say) *in the sense of my own Sinfulness and fear of God's Wrath, am fled to Jesus Christ, the only Remedy of Sin and Misery, and hath engaged his Heart to the Obedience of the Law of Love.*

Therefore my Faith is not a presumptious and dead Faith, but true and saving Faith.

The fourth Warrant and ſpecial Motive to believe in Chriſt, is much Aſſurance of Life given, in caſe Men ſhall obey the Command of Believing; and a fearful Certification of Deſtruction, in caſe they obey not: holden forth, *John* 3. *v.* 35.

THE Father loveth the Son, and hath given all things into his hand. Ver. 36. *He that believeth on the Son, hath everlaſting Life; and he that believeth not the Son, ſhall not ſee Life, but the Wrath of God abideth on him.*

Wherein are holden forth to us theſe five following Doctrines.

1. That the Father is well ſatisfied with the Undertakings of the Son, entered Redeemer and Surety to pay the Ranſom of Believers, and to perfect them in Holineſs and Salvation. *The Father loveth the Son*, ſaith he, *viz.* As he ſtandeth Mediator in our Name, undertaking to perfect our Redemption, in all points. The Father *loveth him*, that is, doth heartily accept his Offer to do the Work; and is well pleaſed with him, his Soul delighteth in him, and reſteth upon him, and maketh him in this his Office, the *Receptacle of Love, and Grace, and good Will*, to be conveyed by him to believers in him.

2. That for fulfilling of the Covenant of Redemption, the Father hath given to the Son (as he ſtandeth in the Capacity of the Mediator) or as he is God incarnate, the Word made Fleſh) all Authority in Heavon and in Earth, all Furniture of the Riches of Grace, and of Spirit and Life, with all Power and Ability, which the Union of the Divine

Nature with the Humane, or which the Fulneſs of the Godhead, dwelling ſubſtantially in his humane Nature, or which the indiviſible All-ſufficiency and Omnipotency of the inſeparable, every-where-preſent Trinity, doth import, or the Work of Redemption can require; *The Father* (ſaith he) *hath given all things into the Son's hand*, to wit, for accompliſhing his Work.

3. Great Aſſurance of Life is holden forth to all who ſhall heartily receive Chriſt, and the Offer of the Covenant of Grace and Reconciliation through him; *He that believeth on the Son* (ſaith he) *hath everlaſting Life*; for it is made faſt unto him; 1. In God's Purpoſe, and irrevocable Decree, as the Believer is a Man *elected* to Life. 2. By effectual calling of him unto Life by God, who as he is faithful, ſo will he do it. 3. By Promiſe and everlaſting Covenant ſworn by God, to give the Believer ſtrong Conſolation in Life and Death, upon immutable Grounds. 4. By a Pawn and Inſeſtment under the great Seal of the Sacrament of the Lord's Supper, ſo oft as the Believer ſhall come to receive the Symbols and Pledges of Life. 5. In Chriſt the Fountain and Head of Life, who is entered in Poſſeſſion, as Attorney for Believers, in whom our Life is ſo laid up, that it cannot be taken away. 6. By begun Poſſeſſion of ſpiritual Life and Regeneration, and a Kingdom conſiſting in Righteouſneſs, Peace, and Joy in the Holy Ghoſt, erected within the Believer, as Heirs of the full Poſſeſſion of everlaſting Life.

4. A fearful Certification is given, if a Man receive not the Doctrine concerning Righteouſneſs and eternal Life to be had by Jeſus Chriſt; *He that believes not the Son, ſhall not ſee Life*; that is, not ſo much as underſtand what it meaneth.

5. He further certifieth, that if a Man receive

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not the Doctrine of the Son of God, he shall be burdened twice with the Wrath of God; once as a born Rebel by Nature, he shall bear the Curse of the Law or the Covenant of Works; and next he shall endure a greater Condemnation, in respect that Light being come into the World, and offered unto him, he hath rejected it, and loveth Darkness rather than Light; and this double Wrath shall be fastened and fixed immoveably upon him, so long as he remaineth in the Condition of Misbelief; *The Wrath of God abideth on him*, saith he.

Hence may the weak Believer strengthen his Faith, by reasoning from this ground after this manner;

Whosoever believeth the Doctrine delivered by the Son of God, and findeth himself, partly drawn powerfully to believe in him by the sight of Life in him, and partly driven by the fear of God's Wrath to adhere unto him, may be sure of Right and Interest to Life eternal through him.

But sinful and unworthy I (may the weak Believer say) *do believe the Doctrine delivered by the Son of God, and do feel my self, partly drawn powerfully to believe in him by the sight of Life in him, and partly driven by the fear of God's Wrath, to adhere unto him.*

Therefore I may be sure of my Right and Interest unto eternal Life through him.

The Evidences of true Faith.

SO much for the laying the grounds of Faith and Warrants to believe: Now for evidencing of true Faith by Fruits, these four things are requisite.

1. That the Believer be soundly convinced, in his Judgment, of this Obligation, to keep the whole

moral Law, all the days of his Life: And that not the less, but so much the more as he is delivered by Christ from the Covenant of Works, and Curse of the Law. 2. That he endeavour to grow in the Exercise and daily Practice of Godliness and Righteousness. 3. That the Course of his new Obedience run in the right Channel, that is, through Faith in Christ, and through a good Conscience, to all the Duties of Love toward God and Man. 4. That he keep strait Communion with the Fountain, Christ Jesus, from whom Grace must run along for furnishing of good Fruits.

For the first, *viz.* To convince the Believer, in his Judgment, of his Obligation to keep the moral Law, among many Passages, take *Mat.* 5. 16.

LET your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven. Ver. 17. *Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil,* Ver. 18. *For verily I say unto you, till Heaven and Earth pass, one Jot, or one Tittle shall in no wise pass from the Law, till all be fulfilled.* Ver. 19. *Whosoever therefore shall break one of these least Commandments, and shall teach Men so, he shall be called least in the Kingdom of Heaven: but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven.* Ver. 20. *For I say unto you, that except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.*

Wherein our Lord,

1. Giveth Commandment to Believers, justified

by Faith, to give Evidence of the Grace of God in them, before Men, by doing good Works: *Let your Light shine before all Men* (saith he) *that they may see your good Works.*

2. He inducerh them so to do, by shewing, that albeit they be not justified by Works, yet Spectators of their good Works may be converted or edified, and so Glory may redound to God by their good Works, when the Witnesses thereof *shall glorify your Father which is in Heaven.*

3. He gives them no other Rule for their new Obedience, than the moral Law, set down, and explicated by *Moses* and the Prophets: *Think not* (saith he) *that I am come to destroy the Law and the Prophets.*

4. He gives them to understand, that the Doctrine of Grace, and Freedom from the Curse of the Law, by Faith in him, is readily mistaken by Mens corrupt Judgments, as if it did lose or slacken the Obligation of Believers to obey the Commands, and to be subject to the Authority of the Law; and that this Error is indeed a destroying of the Law, and of the Prophets, which he will in no case ever endure in any of his Disciples, it is so contrary to the end of his coming; which is first to sanctify, and then to save Believers; *Think not* (saith he) *that I am come to destroy the Law and the Prophets.*

5. That the Obligation of the moral Law, in all Points, unto all holy Duties, is perpetual, and shall stand to the World's end, that is, *Till Heaven and Earth pass away.*

6. That as God hath had a care of the Scriptures from the beginning, so shall he have a care of them still to the World's end, that there shall *not one Jot or one Tittle of the Substance thereof be taken away*; saith the Text, *ver.* 18.

7. That as the breaking of the moral Law, and

ſending the Tranſgreſſion thereof to be no Sin, doth exclude Men both from Heaven, and juſtly alſo from the Fellowſhip of the true Kirk; ſo the Obedience of the Law, and teaching others to do the ſame by Example, Counſel and Doctrine, according to every Man's Calling, proveth a Man to be a true Believer, and in great Eſtimation with God, and worthy to be much eſteemed of by the true Church, *ver.* 19.

8. That the Righteouſneſs of every true Chriſtian, muſt be more than the Righteouſneſs of the Scribes and Phariſees, for the Scribes and Phariſees, albeit they took great pains to diſcharge ſundry Duties of the Law, yet they cut ſhort the Expoſition thereof, that it might the leſs condemn their Practice; they ſtudied the outward part of the Duty, but neglected the inward and ſpiritual part: They diſcharged ſome meaner Duties carefully, but neglected Judgment, Mercy, and the Love of God: In a word, they went about to eſtabliſh their own Righteouſneſs, and rejected the Righteouſneſs of God by Faith in Jeſus. But a true Chriſtian muſt have more than all this, he muſt acknowledg the full Extent of the ſpiritual meaning of the Law, and have a reſpect to all the Commandments, and labour to cleanſe himſelf from all Filthineſs of Fleſh and Spirit, and *not lay weight upon what Service he hath done or ſhall do*, but clothe himſelf with the imputed Righteouſneſs of Chriſt, who only can hide his Nakedneſs, or elſe he cannot be ſaved. So ſaith the Text, *Except your Righteouſneſs*, &c.

The second thing requisite to evidence true Faith, is, that the Believer endeavour to put the Rules of Godliness and Righteousness in practise, and to grow in the daily Exercise thereof: holden forth, 2 *Pet.* 1. 5.

AND besides this, giving all Diligence, add to your Faith, Vertue; and to Vertue, Knowledg. Ver. 6. *And to Knowledg, Temperance; and to Temperance, Patience; and to Patience, Godliness.* V. 7. *And to Godliness, Brotherly-kindness; and to Brotherly-kindness, Charity.* V. 8. *For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the Knowledg of our Lord Jesus Christ.*

Wherein the Apostle teacheth Believers, for evidencing of precious Faith in themselves, to endeavour to add to their Faith seven other Sister Graces: The first is *Vertue*, or the active Exercise and Practice of all moral Duties, that so Faith may not be idle, but put forth it self in work. The second is *Knowledg*, which serveth to furnish *Faith* with Information of the Truth to be believed, and to furnish *Vertue* with Direction what Duties are to be done, and how to go about them prudently. The third is *Temperance*, which serveth to moderate the use of all pleasant things, that a Man be not clogged therewith, nor made unfit for any Duty whereto he is called. The fourth is *Patience*, which serveth to moderate a Man's Affections when he meeteth any Difficulty or unpleasant thing, that he neither weary for Pains required in well-doing, nor faint when the Lord chastiseth him, nor murmure

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when he crosseth him. The fifth is *Godlineſs*, which may keep him up in all the Exerciſes of Religion, inward and outward, whereby he may be furniſhed from God, for all other Duties which he hath to do. The ſixth is, *Brotherly-kindneſs*, which keepeth Eſtimation of, and Affection to, all the Houſhold of Faith, and to the Image of God in every one where-ſoever it is ſeen. The ſeventh is *Love*, which keepeth the Heart in Readineſs to do good to all Men, whatſoever they be, upon all Occaſions which God ſhall offer.

2. Albeit it be true that there is much Corruption and Infirmity in the godly, yet the Apoſtle will have Men uprightly endeavouring, and doing their beſt, as they are able, to joyn all theſe Graces one to another, and to grow in the meaſure of exerciſing of them, *giving all Diligence*, (ſaith he) *add to your Faith*, &c.

3. He aſſureth all profeſſed Believers, that as they ſhall profit in the Obedience of his Direction, ſo they ſhall profitably prove the Soundneſs of their own Faith; and if they want theſe Graces, that they ſhall be found blind Deceivers of themſelves, *ver.* 9.

The third thing requiſite to evidence true Faith, is, that Obedience to the Law run in the right Channel, that is, through Faith in Chriſt, &c. holden forth, 1 *Tim.* 1. 5.

NOW *the end of the Commandment is Love out of a pure Heart, and of a good Conſcience, and of Faith unfained.*

Wherein the Apoſtle teacheth us theſe ſeven Doctrines;

1. That

1. That the Obedience of the Law must flow from *Love*, and Love from *a pure Heart*, and a pure Heart from a good *Conscience*, and a good Conscience from *Faith unfeigned*: thus he maketh the only right Channel of good Works, *the end of the Law is Love*, &c.

2. That the end of the Law is not that Men may be justified by their Obedience to it, as the Jewish Doctors did falsly teach; for it is impossible that Sinners can be justified by the Law, who for every Transgression are condemned by the Law; *for the end of the Law is* (not such as the Jewish Doctors taught, but) *Love out of a pure Heart*, &c.

3. That the true end of the Law, preached unto the People, is, that they, by the Law, being made to see their deserved Condemnation, should flee to Christ unfeignedly, to be justified by Faith in him: So saith the Text, while it maketh Love to flow through *Faith in Christ*.

4. That no Man can set himself in love to obey the Law, except in as far as his Conscience is quieted by Faith, or is seeking to be quieted in Christ; for the *end of the Law is Love, out of a good Conscience and Faith unfeigned*.

5. That *feigned Faith* goeth to Christ without reckoning with the Law, and so wants an Errand; but *unfeigned Faith* reckoneth with the Law, and is forced to flee for refuge unto Christ, as the end of the Law, for Righteousness, so often as it finds it self guilty for breaking of the Law; *For the end of the Law is Faith unfeigned*.

6. That the Fruits of Love may come forth *in all particulars, it is necessary* that the Heart be brought to the hatred of all Sin and Uncleanness, and to a stedfast purpose to follow all Holiness universally; for, *The end of the Law is Love out of a pure Heart*.

7. That unfeigned Faith is able to make the Conscience

science good, and the Heart pure, and the Man lovingly obedient to the Law: For when Christ's Blood is seen by Faith to quiet Justice, then the Conscience becometh quiet also, and will not suffer the Heart to entertain the love of Sin, but sets the Man on work to fear God for his Mercy, and to obey all his Commandments out of Love to God for his free Gift of Justification by Grace bestowed on him: *For this is the end of the Law indeed*, whereby it obtaineth of a Man more Obedience than any other way.

The fourth thing requisite to evidence true Faith, is the *keeping of strait Communion with Christ*, the Fountain of all Grace, and of all good Works; holden forth, *John* 15. 5.

I *Am the true Vine, ye are the Branches; he that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing.*

Wherein Christ in a similitude from a Vine-tree teacheth us,

1. That by Nature we are wild barren Briars, till we be changed by coming unto Christ, and that Christ is that noble Vine-tree, having all Life and Sap of Grace in himself, and able to change the Nature of every one that cometh to him, and to communicate Spirit and Life to as many as shall believe in him. *I am the Vine* (saith he) *and ye are the Branches.*

2. That Christ loveth to have Believers so united unto him, as that they be not separated at any time by Unbelief: And that there may be a mutual Inhabitation of them in him *by Faith and Love*; and

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of him in them, by his *Word and Spirit*, for he joineth these together. *If ye abide in me, and I in you*, as things inseparable.

3. That except a Man be ingrafted in Christ, and united to him by Faith, he cannot do any the least good Works of his own Strength; yea, except in as far as a Man doth draw Spirit and Life from Christ by Faith, the Work which he doth is naughty and null *in the point of Goodness*, in God's Estimation; *for without me* (saith he) *ye can do nothing*.

4. That this mutual Inhabitation is the Fountain and infallible Cause of constant continuing and abounding in well-doing: For, *he that abideth in me, and I in him*, (saith he) *the same beareth much Fruit*; now as our abiding in Christ presupposeth three things: 1. That we have heard the joyful Sound of the Gospel making offer of Christ to us, who are lost Sinners by the Law. 2. That we have heartily embraced the gracious offer of Christ. 3. That by receiving of him we are become the Sons of God, *John* 1. 12. And are incorporated into his mystical Body, that he might dwell in us as *his Temple*, and we dwell in him as in the Residence of *Righteousness and Life*; so our abiding in Christ importeth other three things. 1. An *employing* of Christ, in all our Addresses to God, and in all our Undertakings of whatsoever piece of Service to him. 2. A Contentedness with his Sufficiency, without going out from him to seek Righteousness, or Life, or Furniture in any case, in our own, or any of the Creatures Worthiness. 3. A Fixedness in our *believing* in him, a Fixedness in our *employing* and making use of him, and a Fixedness in our Contentment in him, and adhering to him, so that no Allurement, no Tentation of Satan or the World, no Terror nor Trouble may be able to drive our Spirits

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from firm Adherence unto him: or from constant vowing of his Truth, and obeying his Commands who hath loved us, and given himself for us: And in whom not only our Life is laid up, but also the Fulness of the Godhead dwelleth bodily, by reason of the substantial and personal Union of the divine and humane Nature in him.

Hence let every watchful Believer, for strengthning himself in Faith and Obedience, reason after this manner.

Whosoever doth daily imploy Christ Jesus, for cleansing his Conscience and Affections from the Guiltiness and Filthiness of Sins against the Law, and for inabling of him to give Obedience to the Law in Love, he hath the Evidence of true Faith in himself.

But I (may every watchful Believer say) *do daily imploy Jesus Christ, for cleansing my Conscience and Affection,* from the Guiltiness and Filthiness of Sin against the Law: And for *enabling* of me to give Obedience to the Law in love.

Therefore I have the Evidence of true Faith in my self.

And hence also let the sleepy and sluggish Believer reason for his own up-stirring, thus:

Whatsoever is necessary for giving Evidence of true Faith, I must study to do it, except I would deceive my self and perish.

But *to imploy Christ Jesus daily for cleansing of my Conscience and Affections from the Guiltiness and Filthiness of Sins against the Law, and for enabling of me to give Obedience to the Law in love, is necessary for evidencing of true Faith in me.*

Therefore

Therefore *this I must study to do, except I would deceive my self and perish.*

And, Lastly, Seeing Christ himself hath pointed this forth as an undoubted Evidence of a Man elected of God unto Life, and given to Jesus Christ to be redeemed, *if he come unto him*, that is, close Covenant and keep Communion with him, as he teacheth us, *John* 6. 37, saying, *All that the Father hath given me, shall come to me, and him that cometh to me, I will in no wise cast out.* Let every Person who doth not in earnest make use of Christ, for remission of Sin, and amendment of Life, reason hence, and from the whole Premisses, after this manner, that his Conscience may be wakened.

Whosoever is neither by the Law nor by the Gospel, so convinced of Sin, Righteousness and Judgment, as to make him come to Christ, and imploy him daily for Remission of Sin and Amendment of Life, he wanteth not only all Evidence of saving Faith, but also all Appearance of his Election, so long as he remaineth in this Condition.

But I (may every impenitent Person say) *am neither by the Law nor Gospel so convinced of Sin, Righteousness and Judgment, as to make me come to Christ, and imploy him daily for Remission of Sin, and Amendment of Life.*

Therefore *I want not only all Evidence of saving Faith, but also all Appearance of my Election so long as I remain in this Condition.*

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See p. 55 &c of K. C. 1.s Hist. of 4 Troubles of Scotland.
D. p 140 &c

THE National Covenant, OR THE Confession of Faith.

Subscribed at first by the King's Majesty and his Houshold, in the Year of God 1580. Thereafter by Persons of all Ranks, in the Year 1581. By ordinance of the Lords of the Secret Council, and Acts of the General Assembly. Subscribed by all sorts of Persons in the Year 1590. by a new Ordinance of Council, at the desire of the General Assembly: with a general Band for maintenance of the true Religion, and the King's Person. And subscribed in the Year 1638. by Us, Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons, then under subscribing: Together with our Resolution and Promises for the Causes after specified. To maintain the said true Religion, and the King's Majesty, according to the Confession foresaid, and Acts of Parliament. And now, upon the Supplication of the General Assembly to his Majesty's high Commissioner, and the Lords of his Majesty's honourable Privy Council, subscribed again in the Year 1639, by Ordinance of Council, and Act of the General Assembly.

WE All, and every one of us underwritten, protest, that after long and due Examination of our own Consciences in Matters of true and false Religion, we are now through

ly reſolved of the Truth, by the Word and Spirit of God: And therefore we believe with our Hearts, confeſs with our Mouths, ſubſcribe with our Hands, and conſtantly affirm before God and the whole World, that this only is the true Chriſtian Faith and Religion pleaſing God, and bringing Salvation to Man, which now is by the Mercy of God revealed to the World, by the preaching of the bleſſed Evangel, and received, believed, and defended by many and ſundry notable Kirks and Realms, but chiefly by the Kirk of *Scotland*, and the *King's Majeſty, and three Eſtates* of this Realm, as God's eternal Truth, and only ground of our Salvation, as more particularly is expreſſed in the Confeſſion of our Faith, ſtabliſhed, and publickly confirmed by ſundry Acts of Parliaments, and now of a long time hath been openly profeſſed by the King's Majeſty, and whole Body of this Realm, both in Burgh and Land. To the which Confeſſion and Form of Religion, we willingly agree in our Conſciences in all points, as unto God's undoubted Truth and Verity, grounded only upon his written Word: And therefore, we abhor and deteſt all contrary Religion, and Doctrine: But chiefly, all kind of Papiſtry, in general and particular Heads, even as they are now damned, and confuted by the Word of God, and Kirk of *Scotland*: But in ſpecial, we deteſt and refuſe the uſurped Authority of that Roman Antichriſt upon the Scriptures of God, upon the Kirk, the civil Magiſtrate, and Conſciences of Men; all his tyrannous Laws made upon indifferent things againſt our Chriſtian Liberty: His erroneous Doctrine, againſt the Sufficiency of the written Word, the Perfection of the Law, the Office of Chriſt, and his bleſſed Evangel. His corrupted Doctrine concerning original Sin, our natural Inability and Rebellion to God's Law, our Juſtification by Faith only,

ly, our imperfect Sanctification and Obedience to the Law, the Nature, Number and Use of the holy Sacraments, with all his Rites, Ceremonies, and false Doctrine, added to the Miniſtration of the true Sacraments without the Word of God: His cruel Judgment againſt Infants, departing without the Sacrament; his abſolute Neceſſity of Baptiſm: blaſphemous Opinion of Tranſubſtantiation, or real Preſence of Chriſt's Body in the Elements, and receiving of the ſame by the wicked, or Bodies of Men: His Diſpenſations with ſolemn Oaths, Perjuries, and Degrees of Marriage forbidden in the Word: His Cruelty againſt the Innocent divorced: His deviliſh Maſs: His blaſphemous Prieſthood: His profane Sacrifice for the Sins of the Dead and the Quick: His Canonization of Men; calling upon Angels or Saints departed: Worſhipping of Imagery Relicks and Croſſes; dedicating of Kirks, Altars, Days, Vows to Creatures: His Purgatory, Prayers for the Dead, praying or ſpeaking in a ſtrange Language; with his Proceſſions, blaſphemous Letany, and multitude of Advocates or Mediators: His manifold Orders, Auricular Confeſſion: His general and doubtſom Faith: His Satisfactions of Men for their Sins: His Juſtification by Works: *Opus operatum*, Works of Supererogation, Merits, Pardons, Peregrinations, and Stations: His Holy Water: Baptizing of Bells: Conjuring of Spirits: Hallowing of God's good Creature, with the ſuperſtitious Opinion joyned therewith: His worldly Monarchy and wicked Hierarchy: His three ſolemn Vows, with all his Shavelings of ſundry ſorts: His erroneous and bloody Decrees made at *Trent*, with all the Subſcribers and Approvers of that cruel and bloody Bond, conjured againſt the Kirk of God. And finally, we deteſt all his vain Allegories, Rites, Signs and Traditions brought in the Kirk, without or againſt

gainſt the Word of God, and Doctrine of this true reformed Kirk: To the which we joyn our ſelves willingly, in Doctrine, Faith, Religion, Diſcipline, and uſe of the holy Sacraments, as lively Members of the ſame, in Chriſt our Head, promiſing and ſwearing by the great Name of the Lord our God, that we ſhall continue in the Obedience of the Doctrine and Diſcipline of this Kirk, and ſhall defend the ſame, according to our Vocation and Power, all the Days of our Lives, under the Pains contained in the Law, and danger both of Body and Soul in the Day of God's fearful Judgment. And ſeeing that many are ſtirred up by Satan, and that Roman Antichriſt, to promiſe, ſwear, ſubſcribe, and for a time uſe the holy Sacraments in the Kirk deceitfully againſt their own Conſciences, minding thereby, Firſt, under the external Cloak of Religion, to corrupt and ſubvert ſecretly God's true Religion, within the Kirk; and afterward, when time may ſerve, to become open Enemies and Perſecutors of the ſame, under vain hopes of the Pope's Diſpenſation, deviſed againſt the Word of God, to his greater Confuſion, and their double Condemnation in the day of the Lord Jeſus. We therefore, willing to take away all ſuſpicion of Hypocriſie, and of ſuch double dealing with God and his Kirk, proteſt, and call the *Searcher of all Hearts* for witneſs, that our Minds and Hearts do fully agree with this our *Confeſſion*, *Promiſe*, *Oath* and *Subſcription*, ſo, that we are not moved for any worldly reſpect, but are perſwaded only in our Conſciences, through the Knowledg and Love of God's true Religion printed in our Hearts, by the Holy Spirit, as we ſhall anſwer to him in the Day, when the Secrets of all Hearts ſhall be diſcloſed. And becauſe we perceive, that the Quietneſs and Stability of our Religion and Kirk, doth depend upon the Safety and good Beha-

viour of the King's Majesty, as upon a comfortable Instrument of God's Mercy, granted to this Country, for the maintaining of his Kirk, and Ministration of Justice amongst us, we protest and promise with our Hearts, under the same Oath, Hand-writ, and Pains, that we shall defend his Person and Authority, with our Goods, Bodies, and Lives, in the Defence of Christ his Evangel, Liberties of our Country, Ministration of Justice, and Punishment of Iniquity, against all Enemies within this Realm, or without; as we desire our God to be a strong and merciful Defender to us, in the day of our Death, and coming of our Lord Jesus Christ: To whom with the Father and the Holy Spirit, be all Honour and Glory eternally.

LIke as many Acts of Parliament not only in general do abrogate, annul, and rescind all Laws, Statutes, Acts, Constitutions, Canons, civil or municipal, with all other Ordinances and practick Penalties whatsoever, made in prejudice of the true Religion and Professors thereof; or of the true Kirk-discipline, Jurisdiction and Freedom thereof: Or in favour of Idolatry and Superstition, or of the papistical Kirk: As, *Act* 3. *Act* 31. *Parl.* 1. *Act* 23. *Parl.* 11. *Act* 114. *Parl.* 12. of King *James* the sixth, That Papistry and Superstition may be utterly suppressed, according to the Intention of the Acts of Parliament repeated in *Act* 5. *Parl.* 20. King *James* the sixth. And to that end they ordain all Papists and Priests to be punished by manifold Civil and Ecclesiastical Pains, as Adversaries to God's true Religion, preached, and by Law established within this Realm, *Act* 24. *Parl.* 11. King *James* the sixth, as common Enemies to all Christian Government, *Act* 8. *Parl.* 16. King *James* the sixth as Rebels and Gain-standers of our Soveraign Lord's

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Authority, *Act* 47. *Parl.* 3. King *James* 6. and as Idolaters, *Act* 104. *Parl.* 7. King *James* 6. But also in particular (by and attour the Confession of Faith) do abolish and contemn the Pope's Authority and Jurisdiction out of this Land, and ordain the Maintainers thereof to be punished, *Act* 2. *Parl.* 1. *Act* 51. *Parl.* 3. *Act* 106. *Parl.* 7. *Act* 114. *Parl.* 12. King *James* 6. Do condemn the Pope's erroneous Doctrine, or any other erroneous Doctrine repugnant to any of the Articles of the true and Christian Religion publickly preached, and by Law established in this Realm, and ordain the Spreaders and Makers of Books and Libels, or Letters, or Writs of that nature, to be punished, *Act* 46. *Parl.* 3. *Act* 106. *Parl.* 7. *Act* 24. *Parl.* 11. King *James* 6. Do condemn all Baptism conform to the Pope's Kirk, and the Idolatry of the Mass, and ordain all Sayers, wilful Hearers, and Concealers of the Mass, the Maintainers and Resetters of the Priests, Jesuits, trafficquing Papists, to be punished without any Exception or Restriction, *Act* 5. *Parl.* 1. *Act* 120. *Parl.* 12. *Act* 164. *Parl.* 13. *Act* 193. *Parl.* 14. *Act* 1. *Parl.* 19. *Act* 5. *Parl.* 20. King *James* 6. Do condemn all erroneous Books and Writs containing erroneous Doctrine against the Religion presently professed, or containing superstitious Rites and Ceremonies papistical, whereby the People are greatly abused: and ordain the home-bringers of them to be punished, *Act* 25. *Parl.* 11. King *James* 6. Do condemn the Monuments and Dregs of by-gane Idolatry, as going to the Crosses, observing festival Days of Saints, and such other superstitious and papistical Rites, to the Dishonour of God, Contempt of true Religion, and fostering of great Error among the People, and ordain the Users of them to be punished for the second fault as Idolaters, *Act* 104. *Parl.* 9. King *James* 6.

Like as many Acts of Parliament are conceived for maintainance of God's true and Christian Religion, and the Purity thereof, in Doctrine and Sacraments of the true Church of God, the Liberty and Freedom thereof, in her National and Synodal Assemblies, Presbyteries, Sessions, Policy, Discipline, and Jurisdiction thereof, as that Purity of Religion and Liberty of the Church was used, professed, exercised, preached and confessed, according to the Reformation of Religion in this Realm: As for instance, *Act* 99. *Parl.* 7. *Act* 23. *Parl.* 11. *Act* 114. *Parl.* 12. *Act* 160. *Parl.* 13. of King *James* 6. ratified by the 4*th Act* of King *Charles*. So that *Act* 6. *Parl.* 1. and *Act* 68. *Parl.* 6. of King *James* 6. in the Year of God 1579. declare, the Ministers of the blessed Evangel, whom God of his Mercy had raised up, or hereafter should raise, agreeing with them that then lived in Doctrine, and Administration of the Sacraments; and the People that professed Christ as he was then offered in the Evangel, and doth communicate with the holy Sacraments, (as in the reformed Kirks of this Realm they were publickly administred) according to the Confession of Faith, to be the true and holy Kirk of Christ Jesus within this Realm, and discern and declare all and sundry, who either gainsay the Word of the Evangel, received and approved; as the Heads of the Confession of Faith, professed in Parliament in the Year of God, 1560. specified also in the first Parliament of King *James* 6. and ratified in this present Parliament, more particularly do specify; or that refuseth the Administration of the Holy Sacraments, as they were then ministrated, to be no Members of the said Kirk within this Realm, and true Religion, presently professed, so long as they keep themselves so divided from the Society of Christ's Body: And the subsequent *Act* 69. *Parl.* 6.

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of King *James* 6. declares, that there is none other face of Kirk, nor other face of Religion, than was presently at that time, by the Favour of God, established within this Realm, which therefore is ever stiled, *God's true Religion, Christ's true Religion, the true and Christian Religion, and a perfect Religion*, which, by manifold Acts of Parliament, all within this Realm are bound to profess, to subscribe the Articles thereof, the Confession of Faith, to recant all Doctrine and Errors repugnant to any of the said Articles, *Act* 4, *and* 9. *Parl.* 1. *Act* 45, 46, 47. *Parl.* 3. *Act* 71. *Parl.* 6. *Act* 106. *Parl.* 7. *Act* 24. *Parl.* 11. *Act* 123. *Parl.* 12. *Act* 194, 197. *Parl.* 14. of King *James* the sixth. And all Magistrates, Sheriffs, &c. on the one part are ordained to search, apprehend, and punish all Contraveeners: For instance, *Act* 4. *Parl.* 8. *Act* 104. *Parl.* 7. *Act* 25. *Parl.* 11. King *James* 6. And that notwithstanding of the King's Majesty's Licences on the contrary, which are discharged and declared to be of no force, in so far as they tend in any ways to the prejudice and hinder of the execution of the Acts of Parliament against Papists and Adversaries of true Religion, *Act* 106. *Parl.* 7. King *James* 6. On the other part in *Act* 47. *Parl.* 3. King *James* 6. It is declared and ordained, seeing the cause of God's true Religion, and his Highness Authority are so joyned, as the hurt of the one is common to both: and that none shall be reputed as loyal and faithful Subjects to our Soveraign Lord, or his Authority, but be punishable as Rebellers and Gain-standers of the same, who shall not give their Confession, and make their Profession of the said true Religion; and that they who after Defection shall give the Confession of their Faith of new, they shall promise to continue therein in time coming, to maintain our Soveraign Lord's Authority, and at the uttermost of

their Power to fortify, assist, and maintain the true Preachers and Professors of Christ's Evangel, against whatsoever Enemies and Gain-standers of the same: and namely against all such (of whatsoever Nation, Estate, or Degree they be of) that have joined and bound themselves, or have assisted, or assist to set forward, and execute the cruel Decreets of the Council of *Trent*, contrary to the true Preachers and Professors of the Word of God, which is repeated word by word, in the Articles of Pacification at *Perth*, the 23d of *February*, 1572. approved by Parliament the last of *April*, 1573. ratified in Parliament, 1587. and related, *Act* 123. *Parl.* 12. of King *James* 6. with this Addition, that they are bound to resist all treasonable Uproars and Hostilities, raised against the true Religion, the King's Majesty, and the true Professors. Like as all Liedges are bound to maintain the King's Majesties Royal Person and Authority, the Authority of Parliaments, without the which neither any Laws or lawful Judicatories can be established, *Act* 130, *and* 131. *Parl.* 8. King *James* 6. and the Subjects Liberties who ought only to live and be governed by the King's Laws, the common Laws of this Realm allanerly, *Act* 48. *Parl.* 3. King *James* 1. *Act* 79. *Parl.* 6. King *James* 4. repeated in *Act* 131. *Parl.* King *James* 6. which if they be innovated or prejudged, the Commission anent the Union of the two Kingdoms of *Scotland* and *England*, which is the sole Act of *Parl.* 17. of King *James* 6. declares that Confusion would ensue, as this Realm could be no more a free Monarchy, because by the fundamental Laws, antient Privileges, Offices, and Liberties of this Kingdom, not only the princely Authority of his Majesty's royal Discent hath been these many Ages maintained, but also the Peoples Security in their Lands, Livings, Rights, Offices, Liberties &c.

Dignities preſerved. And therefore for the Preſervation of the ſaid true Religion, Laws, and Liberties of this Kingdom, it is Statute by *Act* 8. *Parl.* 1. repeated in *Act* 99. *Parl.* 7. ratified in *Act* 23. *Parl.* 11. and *Act* 114. *Parl.* 12. of King *James* 6. and *Act* 4. of King *Charles*, that all Kings and Princes, at their Coronation and their Reception of their Princely Authority, ſhall make their faithful Promiſe by their ſolemn Oath, in the Preſence of the Eternal God, that enduring the whole time of their Lives, they ſhall ſerve the ſame eternal God to the uttermoſt of their Power, according as he hath required in his moſt holy Word, contained in the Old and New Teſtament: and according to the ſame Word, ſhall maintain the true Religion of Chriſt Jeſus, the preaching of his holy Word, the due and right Adminiſtration of the Sacraments, now received and preached within this Realm (according to the Confeſſion of Faith immediately preceeding) and ſhall aboliſh and gain-ſtand all falſe Religion contrary to the ſame, and ſhall rule the People, committed to their charge, according to the Will and Command of God, revealed in his foreſaid Word, and according to the laudable Laws and Conſtitutions received in this Realm, no ways repugnant to the ſaid Will of the Eternal God, and ſhall procure, to the uttermoſt of their Power, to the Kirk of God and whole Chriſtian People, true and perfect Peace in all time coming, and that they ſhall be careful to root out of their Empire all Hereticks, and Enemies to the true Worſhip of God, who ſhall be convicted by the true Kirk of God, of the foreſaid Crimes: which was alſo obſerved by his Majeſty at his Coronation at *Edinburgh*, 1633. as may be ſeen in the Order of the Coronation.

In Obedience to the Commandment of God, conform to the Practice of the godly in former times,

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and according to the laudable Example of our worthy and religious Progenitors, and of many yet living amongſt us, which was warranted alſo by Act of Council, commanding a general Bond to be made, and ſubſcribed by his Majeſty's Subjects of all Ranks, for two Cauſes: One was for defending the true Religion, as it was then reformed, and is expreſſed in the Confeſſion of Faith, above written, and former larger Confeſſion eſtabliſhed by ſundry Acts of lawful general Aſſemblies, and of Parliament, unto which it hath relation, ſet down in publick Catechiſms, and which had been for many Years with a Bleſſing from Heaven preached, and profeſſed in this Kirk and Kingdom, as God's undoubted Truth, grounded only upon his written Word. The other Cauſe was for maintaining the King's Majeſty, his Perſon and Eſtate, the true Worſhip of God, and the King's Authority being ſo ſtraitly joined, as that they had the ſame Friends, and common Enemies, and did ſtand and fall together. And finally, being convinced in our Minds, and confeſſing with our Mouths, that the preſent and ſucceeding Generations in this Land, are bound to keep the foreſaid National Oath and Subſcription inviolable. We Noblemen, Barons, Gentlemen, Burgeſſes, Miniſters and Commons under ſubſcribing, conſidering divers times before, and eſpecially at this time, the danger of the true reformed Religion, of the King's Honour, and of the publick Peace of the Kingdom, by the manifold Innovations and Evils, generally contained, and particularly mentioned in our late Supplications, Complaints, and Proteſtations: Do hereby profeſs, and before God, his Angels, and the World, ſolemnly declare, that with our whole Hearts we agree and reſolve all the Days of our Life conſtantly to adhere unto, and to defend the foreſaid true Religion, and (forbearing

ing the Practice of all Novations, already introduced in the matters of the Worſhip of God, or Approbation of the Corruptions of the publick Government of the Kirk, or civil Places and Power of Kirkmen, till they be tried and allowed in free Aſſemblies, and in Parliament) to labour by all means lawful to recover the Purity and Liberty of the Goſpel, as it was eſtabliſhed and profeſſed before the foreſaid Novations. And becauſe after due Examination, we plainly perceive, and undoubtedly believe, that the Innovations and Evils contained in our Supplications, Complaints, and Proteſtations, have no warrant of the Word of God, are contrary to the Article of the foreſaid Confeſſions, to the intention and meaning of the bleſſed Reformers of Religion in this Land, to the above-written Acts of Parliament; and do ſenſibly tend to the re-eſtabliſhing of the Popiſh Religion and Tyranny, and to the ſubverſion and Ruin of the true Reformed Religion, and of our Liberties, Laws, and Eſtates, we alſo declare that the foreſaid Confeſſions are to be interpreted, and ought to be underſtood of the foreſaid Novations and Evils, no leſs than if every one of them had been expreſſed in the foreſaid Confeſſions; and that we are obliged to deteſt and abhor them, amongſt other particular Heads of Papiſtry abjured therein. And therefore, from the Knowledg and Conſciences of our Duty to God, to our King and Country, without any worldly reſpect or inducement, ſo far as humane Infirmity will ſuffer, wiſhing a further meaſure of the Grace of God for this effect, we promiſe, and ſwear by the *great Name of the Lord our God*, to continue in the Profeſſion and Obedience of the foreſaid Religion, that we ſhall defend the ſame, and reſiſt all theſe contrary Errors and Corruptions, according to our Vocation, and to the uttermoſt of that Power that God hath

hath put in our hands, all the days of our Life. And in like manner with the ſame Heart, we declare before God and Men, that we have no Intention nor Deſire to attempt any thing that may turn to the Diſhonour of God, or to the Diminution of the King's Greatneſs and Authority: but on the contrary, we promiſe and ſwear, that we ſhall, to the uttermoſt of our Power, with our Means and Lives, ſtand to the Defence of our dread Soveraign the King's Majeſty, his Perſon and Authority, in the Defence and Preſervation of the foreſaid true Religion, Liberties, and Laws of the Kingdom: As alſo to the mutual Defence and Aſſiſtance, every one of us of another, in the ſame Cauſe maintaining the true Religion, and his Majeſty's Authority, with our beſt Counſel, our Bodies, Means, and whole Power, againſt all ſorts of Perſons whatſoever: So that whatſoever ſhall be done to the leaſt of us for that cauſe, ſhall be taken as done to us all in general, and to every one of us in particular. And that we ſhall neither directly nor indirectly ſuffer our ſelves to be divided or withdrawn by whatſoever Suggeſtion, Allurement, or Terror, from this bleſſed and loyal Conjunction, nor ſhall caſt in any Let or Impediment, that may ſtay or hinder any ſuch Reſolution, as by common Conſents ſhall be found to conduce for ſo good ends. But on the contrary, ſhall by all lawful means labour to further and promote the ſame. And if any ſuch dangerous and diviſive Motion be made to us by Word or Writ, we, and every one of us, ſhall either ſuppreſs it, or if need be, ſhall incontinent make the ſame known, that it may be timouſly obviated. Neither do we fear the foul Aſperſions of Rebellion, Combination, or what elſe our Adverſaries from their Craft and Malice would put upon us, ſeeing what we do is ſo well warranted, and ariſeth from an unfeigned deſire to maintain

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the true Worſhip of God, the Majeſty of our King, and Peace of the Kingdom, for the common Happineſs of our ſelves and Poſterity. And becauſe we cannot look for a Bleſſing from God upon our Proceedings, except with our Profeſſion and Subſcription, we joyn ſuch a Life and Converſation, as beſeemeth Chriſtians, who have renewed their Covenant with God; we therefore faithfully promiſe for our ſelves, our Followers, and all others under us, both in publick, in our particular Families, and perſonal Carriage, to endeavour to keep our ſelves within the Bounds of Chriſtian Liberty, and to be good Examples to others of all Godlineſs, Soberneſs and Righteouſneſs, and of every Duty we owe to God and Man. And that this our Union and Conjunction may be obſerved without Violation, we call the living God, the Searcher of our Hearts to witneſs, who knoweth this to be our ſincere Deſire, and unfeigned Reſolution, as we ſhall anſwer to Jeſus Chriſt, in the great Day, and under the pain of God's everlaſting Wrath, and of Infamy, and loſs of all Honour and Reſpect in this World, moſt humbly beſeeching the Lord, to ſtrengthen us by his holy Spirit for this end, and to bleſs our Deſires and Proceedings with a happy Succeſs, that Religion and Righteouſneſs may flouriſh in the Land, to the Glory of God, the Honour of our King, and Peace and Comfort of us all; in witneſs whereof we have ſubſcribed with our Hands all the Premiſſes.

The Article of this Covenant, which was at the firſt Subſcription referred to the Determination of the General Aſſembly, being determined, and thereby the five Articles of Perth, *the Government of the Kirk by Biſhops, the civil Places and Power of Kirkmen, upon the Reaſons and Grounds contained in the Acts of the General Aſſembly, declared to be unlawful within this Kirk. We ſubſcribe according to the Determination aforeſaid.*

A Solemn League and Covenant, for Reformation, and Defence of Religion, &c.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, Commons of all sorts in the Kingdoms of *Scotland*, *England*, and *Ireland*, by the Providence of God living under one King, and being of one reformed Religion, having before our Eyes the Glory of God, and the Advancement of the Kingdom of our Lord and Saviour Jesus Christ, the Honour and Happiness of the King's Majesty, and his Posterity, and the true publick Liberty, Safety, and Peace of the Kingdoms, wherein every one's private Condition is included: and calling to mind the treacherous and bloody Plots, Conspiracies, Attempts, and Practices of the Enemies of God, against the true Religion, and Professors thereof in all Places, especially in these three Kingdoms ever since the Reformation of Religion, and how much their Rage, Power and Presumption, are of late, and at this time increased and exercised, whereof the deplorable Estate of the Church and Kingdom of *Ireland*, the distressed Estate of the Church and Kingdom of *England*, and the dangerous Estate of the Church and Kingdom of *Scotland*, are present and publick Testimonies. We have now at last (after other means of Supplication, Remonstrance, Protestations and Sufferings) for the Preservation of our selves and our Religion from utter Ruin and Destruction, according to the commendable Practice of these Kingdoms in former times, and the Example of God's People in other Nations, after mature

mature Deliberation, resolved and determined to enter into a mutual and solemn League and Covenant: Wherein we all subscribe, and each one of us, for himself, with our hands lifted up to the most high God, do swear:

1. That we shall sincerely, really and constantly, through the Grace of God, endeavour in our several Places and Callings, the Preservation of the Reformed Religion in the Church of *Scotland*, in Doctrine, Worship, Discipline and Government, against our common Enemies: the Reformation of Religion in the Kingdoms of *England* and *Ireland*, in Doctrine, Worship, Discipline and Government, according to the Word of God, and the Example of the best reformed Churches. And shall endeavour to bring the Churches of God in the three Kingdoms to the neareſt Conjunction and Uniformity in Religion, Confession of Faith, Form of Church-Government, directory for Worship, and Catechising: That we and our Posterity after us may as Brethren live in Faith and Love, and the Lord may delight to dwell in the midst of us.

2. That we shall in like manner without Respect of Persons, endeavour the Extirpation of Popery, Prelacy (that is, Church-Government, by Arch-Bishops, their Chancellors and Commissaries, Deans, Deans and Chapters, Arch-Deacons, and all other Ecclesiastical Officers depending on that Hierarchy) Superstition, Heresie, Schism, Profaneness, and whatsoever shall be found to be contrary to sound Doctrine, and the Power of Godliness; lest we partake in other Mens Sins, and thereby be in danger to receive of their Plagues; and that the Lord may be one, and his Name one, in the three Kingdoms.

3. We shall with the same Sincerity, Reality, and Con-

Conſtancy, in our ſeveral Vocations, indeavour with our Eſtates and Lives, mutually to preſerve the Rights and Privileges of the Parliament, and the Liberties of the Kingdoms, and to preſerve and defend the King's Majeſty's Perſon and Authority, in the Preſervation and Defence of the true Religion, and Liberties of the Kingdoms; that the World may bear witneſs with our Conſciences of our Loyalty, and that we have no Thoughts or Intentions to diminiſh his Majeſty's juſt Power and Greatneſs,

4. We ſhall alſo with all Faithfulneſs endeavour the Diſcovery of all ſuch as have been, or ſhall be Incendiaries, Malignants, or evil Inſtruments, by hindering the Reformation of Religion, dividing the King from his People, or one of the Kingdoms from another, or making any Faction or Parties amongſt the People, contrary to this League and Covenant, that they may be brought to publick Trial, and receive condigne Puniſhment, as the degree of their Offences ſhall require or deſerve, or the ſupream Judicatories of both Kingdoms reſpectively, or others having Power from them for that effect, ſhall judge convenient.

5. And whereas the Happineſs of a bleſſed Peace between theſe Kingdoms, denied in former times to our Progenitors, is by the good Providence of God granted unto us, and hath been lately concluded and ſettled by both Parliaments, we ſhall each one of us, according to our Place and Intereſt, endeavour, that they may remain conjoined in a firm Peace and Union, to all Poſterity: and that Juſtice may be done upon the wilful Oppoſers thereof, in manner expreſſed in the precedent Article.

6. We ſhall alſo according to our Places and Callings, in this common Cauſe of Religion, Liberty and Peace of the Kingdoms, aſſiſt and defend all thoſe that enter into this League and Covenant,

the maintaining thereof; and ſhall not ſuffer our ſelves directly or indirectly, by whatſoever Combination, Perſwaſion or Terror, to be divided and withdrawn from this bleſſed Union and Conjunction, whether to make Defection to the contrary part, or to give our ſelves to a deteſtable Indifferency or Neutrality in this Cauſe, which ſo much concerneth the Glory of God, the good of the Kingdoms, and Honour of the King; but ſhall all the days of our Lives zealouſly and conſtantly continue therein againſt all Lets and Impediments whatſoever; and what we are not able our ſelves to ſuppreſs or overcome, we ſhall reveal and make known, that it may be timely prevented or removed: All which we ſhall do as in the ſight of God; And becauſe theſe Kingdoms are guilty of many Sins and Provocations againſt God, and his Son Jeſus Chriſt, as it is too manifeſt by our preſent Diſtreſſes and Dangers, the Fruits thereof; we profeſs and declare before God and the World, our unfeigned deſire to be humbled for our own Sins, and for the Sins of theſe Kingdoms; eſpecially that we have not, as we ought, valued the ineſtimable Benefit of the Goſpel, that we have not laboured for the Purity and Power thereof, and that we have not endeavoured to receive Chriſt in our Hearts, nor to walk worthy of him in our Lives, which are the Cauſes of other Sins and Tranſgreſſions, ſo much abounding amongſt us; and our true and unfeigned Purpoſe, Deſire, and Endeavour for our ſelves and all other under our Power and Charge, both in publick and in private, in all Duties we owe to God and Man, to amend our Lives, and each one to go before another in the Example of a real Reformation, that the Lord may turn away his Wrath, and heavy Indignation, and eſtabliſh theſe Churches and Kingdoms in Truth and Peace. And this Covenant

we make in the Presence of Almighty God, the Searcher of all Hearts, with a true Intention to perform the same, as we shall answer at that great day, when the Secrets of all Hearts shall be disclosed, most humbly beseeching the Lord to strengthen us by his holy Spirit for this end, and to bless our Desires and Proceedings with such Success, as may be Deliverance and Safety to his People, Encouragement to other Christian Churches groaning under, or in danger of the Yoke of Antichristian Tyranny; to join in the same or like Association and Covenant, to the Glory of God, the Enlargement of the Kingdom of Jesus Christ, and the Peace and Tranquillity of Christian Kingdoms and Commonwealths.

A Solemn Acknowledgment of publick Sins, and Breaches of the Covenant; and a solemn Engagement to all the Duties contained therein, namely, those which do in a more special way relate unto the Dangers of these times.

WE Noblemen, Barons, Gentlemen, Burgesses, Ministers of the Gospel, and Commons of all sorts within this Kingdom, by the good Hand of God upon us, taking into serious Consideration the many sad Afflictions and deep Distresses, wherewith we have been exercised for a long time past, and that the Land, after it hath been sore wasted with the Sword and the Pestilence, and threatned with Famine, and that Shame and Contempt hath been poured out from the

the Lord againſt many thouſands of our Nation, who did in a ſinful way make War upon the Kingdom of *England*, contrary to the Teſtimony of his Servants, and Deſires of his People, and that the Remnants of that Army returning to this Land, have ſpoiled and oppreſſed many of our Brethren, and that the malignant Party is ſtill numerous, and retaining their former Principles, wait for an Opportunity to raiſe a new and dangerous War, not only unto the rending of the Bowels of this Kingdom, but unto the dividing us from *England*, and overturning of the Work of God in all the three Kingdoms: And conſidering alſo that a Cloud of Calamities doth ſtill hang over our Heads, and threaten us with ſad things to come; we cannot but look upon theſe things as from the Lord, who is righteous in all his Ways, feeding us with the Bread of Tears, and making us to drink the Waters of Affliction, until we be taught to know how evil and bitter a thing it is to depart away from him, by breaking the Oath and Covenant which we have made with him; and that we may be humbled before him by confeſſing our Sin, and forſaking the evil of our way.

Therefore being preſſed with ſo great Neceſſities and Straits, and warranted by the Word of God, and having the Example of God's People of old, who in the time of their Troubles, and when they were to ſeek Delivery and a right way for themſelves, that the Lord might be with them to proſper them, did humble themſelves before him, and make a free and particular Confeſſion of the Sins of their Princes, their Rulers, their Captains, their Prieſts and their People, and did ingage themſelves to do no more ſo, but to reform their ways, and be ſtedfaſt in his Covenant: And remembring the Practice of our Predeceſſors in the Year 1596. where-

wherein the General Assembly, and all the Kirk-Judicatories, with the Concurrence of many of the Nobility, Gentry, and Burgesses, did with many Tears acknowledg before God the breach of the National Covenant, and ingaged themselves to a Reformation, even as our Predecessors and theirs had before done, in the General Assembly and Convention of Estates in the Year 1567. And perceiving that this Duty, when gone about out of Conscience and in Sincerity, hath always been attended with a reviving out of Troubles, and with a Blessing and Success from Heaven, we do humbly and sincerely, as in his sight, who is the Searcher of Hearts, acknowledg the many Sins and great Transgressions of the Land; we have done wickedly, our Kings, our Princes, our Nobles, our Judges, our Officers, our Teachers, and our People: Albeit the Lord hath long and clearly spoken unto us, we have not hearkened to his Voice; albeit he hath followed us with tender Mercies, we have not been allured to wait upon him, and walk in his way: And tho he hath stricken us, yet we have not grieved: Nay, tho he hath consumed us, we have refused to receive Correction: We have not remembred to render unto the Lord according to his Goodness, and according to our own Vows and Promises; but have gone away backward by a continued Course of Backsliding, and have broken all the Articles of that solemn League and Covenant, which we swore before God, Angels, and Men.

Albeit there be in the Land many of all Ranks, who be for a Testimony unto the Truth, and for a Name of Joy and Praise unto the Lord, by living godly, studying to keep their Garments pure, and being stedfast in the Covenant and Cause of God; yet we have reason to acknowledg, that most of us have not endeavoured with that Reality, Sincerity and

and Constancy, that did become us, to preserve the Work of Reformation in the Kirk of *Scotland*: Many have satisfied themselves with the Purity of the Ordinances, neglecting the Power thereof; yea, some have turned aside to crooked ways, destructive to both. The profane, loose and insolent Carriage of many in our Armies, who went to the Assistance of our Brethren in *England*, and the Tamperings and unstraight dealing of some of our Commissioners, and others of our Nation in *London*, the Isle of *Wight*, and other Places of that Kingdom, have proved great Lets to the Work of Reformation, and settling of Kirk-Government there, whereby Error and Schism in that Land have been encreased, and Sectaries hardened in their way. We have been so far from endeavouring the Extirpation of Profaneness, and what is contrary to the Power of Godliness, that Profanity hath been much winked at, and profane Persons much countenanced, and many times imployed, until Iniquity and Ungodliness hath gone over the face of the Land as a Flood: Nay, sufficient Care hath not been had to separate betwixt the precious and the vile, by debarring from the Sacrament all ignorant and scandalous Persons, according to the Ordinances of this Kirk.

Neither have the Privileges of the Parliaments and Liberties of the Subject been duly tendered, but some amongst our selves have laboured to put into the hands of our King an arbitrary and unlimited Power, destructive to both. And many of us have been accessory of late to those means and ways, whereby the Freedom and Privileges of Parliaments have been encroached upon, and the Subjects oppressed in their Consciences, Persons and Estates: Neither hath it been our care to avoid those things which might harden the King in his evil way: But upon the contrary, he hath not only been permitted,

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but many of us have been instrumental to make him exercise his Power in many things tending to the Prejudice of Religion, and of the Covenant, and of the Peace and Safety of these Kingdoms; which is so far from the right way of preserving his Majesty's Person and Authority, that it cannot but provoke the Lord against him unto the hazard of both. Nay under a pretence of relieving and doing for the King, whilst he refuses to do what was necessary for the House of God, some have ranversed and violated most of all the Articles of the Covenant.

Our own Consciences within, and God's Judgments upon us without, do convince us of the manifold wilful renewed Breaches of that Article, which concerneth the Discovery and Punishment of Malignants, whose Crimes have not only been connived at, but dispensed with and pardoned, and themselves received unto intimate Fellowship with our selves, and entrusted with our Counsels, admitted unto our Parliaments, and put in Places of Power and Authority, for managing the publick Affairs of the Kingdom; whereby in God's Justice they got at last into their hands the whole Power and Strength of the Kingdom, both in Judicatories and Armies; and did imploy the same unto the enacting and prosecuting an unlawful Engagement in War against the Kingdom of *England*, notwithstanding of the Dissent of many considerable Members of Parliament, who had given constant Proof of their Integrity in the Cause from the beginning, of many faithful Testimonies and free Warnings of the Servants of God, of the Supplications of many Synods, Presbyteries and Shires, and of the Declarations of the General Assembly and their Commissioners to the contrary: Which Engagement, as it hath been the cause of much Sin, so also of much Misery and Calamity unto this Land, and holds forth to us the

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Grievousneſs of our Sin, of complying with Malignants, in the Greatneſs of our Judgment, that we may be taught never to ſplit again upon the ſame Rock, upon which the Lord hath ſet ſo remarkable a Beacon. And after all that is come to paſs unto us, becauſe of this our Treſpals, and after that Grace hath been ſhewed unto us from the Lord our God, by breaking theſe Mens Yoke from off our Necks, and putting us again into a Capacity to act for the Good of Religion, our own Safety, and the Peace and Safety of this Kingdom, ſhould we again break his Commandment and Covenant, by joyning once more with the People of theſe Abominations, and taking into our Bolom thoſe Serpents which had formerly ſtung us almoſt unto Death: This, as it would argue great Madneſs and Folly upon our part; ſo, no doubt, if it be not avoided, will provoke the Lord againſt us to conſume us, until there be no Remnant, nor eſcaping in the Land.

And albeit the Peace and Union betwixt the Kingdoms be a great Bleſſing of God unto both, and a Bond which we are obliged to preſerve unviolated, and to endeavour that Juſtice may be done upon the Oppoſers thereof: Yet ſome in this Land, who have come under the Bond of the Covenant, have made it their great Study how to diſſolve this Union, and few or no Endeavours have been uſed by any of us for puniſhing of ſuch.

We have ſuffered many of our Brethren, in ſeveral Parts of the Land, to be oppreſſed of the common Enemy, without Compaſſion or Relief: There hath been great murmuring and repining, becauſe of Expenſe of Means and Pains in doing of our Duty: Many by Perſwaſion or Terror have ſuffered themſelves to be divided and withdrawn, to make Defection to the contrary part: Many have turned off to a deteſtable Indifferency and Neutrality in

this Cauſe, which ſo much concerneth the Glory
God, and the Good of theſe Kingdoms: Nay, ma
ny have made it their ſtudy to walk ſo, as th
might comply with all Times, and all the Revol
tions thereof. It hath not been our care to coun
nance, encourage, intruſt and employ ſuch only,
from their Hearts did affect and mind God's Wo
But the Hearts of ſuch many times have been d
couraged, and their Hands weakned, their Suffe
ings neglected, and themſelves ſlighted; and ma
who were once open Enemies, and always ſec
Underminers, countenanced and employed. N
even thoſe who had been looked upon as Incend
ries, and upon whom the Lord had ſet Marks
deſperate Malignity, Falſhood and Deceit, w
brought in, as fit to manage publick Affairs: Ma
have been the Lets and Impediments that have b
caſt in the way to retard and obſtruct the Lor
Work, and ſome have kept ſecret, what of the
ſelves they were not able to ſuppreſs and overco

Beſides theſe and many other Breaches of
Articles of the Covenant, in the Matter there
which it concerneth every one of us to ſearch o
and acknowledg before the Lord, as we would w
his Wrath to be turned away from us; ſo have m
ny of us failed exceedingly in the manner of o
following and purſuing the Duties contained there
not only ſeeking great things for our ſelves,
mixing of private Intereſts and Ends concerning
ſelves, and Friends, and Followers, with thoſe th
which concern the publick Good, but many ti
preferring ſuch to the Honour of God, and Goo
his Cauſe, and retarding God's Work until we mi
carry along with us our own Intereſts and Deſig
It hath been our way to truſt in the means, and
rely upon the Arm of Fleſh for Succeſs: Albeit t
Lord hath many times made us meet with Diſa
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pointment therein, and ſtained the Pride of all our Glory, by blaſting every carnal Confidence unto us: We have followed for the moſt part the Counſels of Fleſh and Blood, and walked more by the Rules of Policy than Piety, and have hearkened more unto Men than unto God.

Albeit we made ſolemn publick Profeſſion before the World, of our unfeigned Deſires to be humbled before the Lord for our own Sins, and the Sins of theſe Kingdoms, eſpecially for our undervaluing of the ineſtimable Benefit of the Goſpel, and that we have not laboured for the Power thereof, and received Chriſt into our Hearts, and walked worthy of him in our Lives, and of our true and unfeigned Purpoſe, Deſire and Endeavour for our ſelves, and all others under our Power and Charge, both in publick and private, in all Duties which we owe to God and Man, to amend our Lives, and each one to go before another in the Example of a real Reformation, that the Lord might turn away his Wrath and heavy Indignation, and eſtabliſh theſe Kirks and Kingdoms in Truth and Peace: Yet we have refuſed to be reformed, and have walked proudly and obſtinately againſt the Lord, not valuing his Goſpel, nor ſubmitting our ſelves unto the Obedience thereof; nor ſeeking after Chriſt, nor ſtudying to honour him in the Excellency of his Perſon, nor employ him in the Vertue of his Offices, not making conſcience of publick Ordinances, nor private nor ſecret Duties, nor ſtudying to edify one another in Love. The Ignorance of God and of his Son Jeſus Chriſt, prevails exceedingly in the Land; the greateſt part of Maſters of Families amongſt Noblemen, Barons, Gentlemen, Burgeſſes and Commons, neglect to ſeek God in their Families, and to endeavour the Reformation thereof: And albeit it hath been much preſſed, yet few of our Nobles and

great Ones ever to this day could be perſwaded
perform Family-duties themſelves, and in their ow
Perſons, which makes ſo neceſſary and uſeful a Du
to be miſregarded by others of inferiour Rank: N
many of the Nobility, Gentry and Barons, w
ſhould have been Examples of Godlineſs and ſo
walking unto others, have been Ring-leaders of
ceſs and Rioting. Albeit we be the Lord's Peop
ingaged to him in a ſolemn way, yet to this day
have not made it our Study, that Judicatories
Armies ſhould conſiſt of, and Places of Power
Truſt be filled with, Men of a blameleſs and Chri
an Converſation, and of known Integrity and
proved Fidelity, Affection and Zeal unto the C
of God; but not only thoſe who have been neut
and indifferent, but diſaffected and malignant;
others who have been profane and ſcandalous, h
been intruſted. By which it hath come to paſs, th
Judicatories have been the Seats of Injuſtice and
niquity; and many in our Armies, by their Miſc
riages, have become our Plague, unto the gre
Prejudice of the Cauſe of God, the great Scandal
the Goſpel, and the great Increaſe of Looſneſs
Profanity throughout all the Land. It were i
poſſible to reckon up all the Abominations that
in the Land, but the blaſpheming of the Name
God, ſwearing by the Creatures, Profanation
the Lord's Day, Uncleanneſs, Drunkenneſs, Exc
and Rioting, Vanity of Apparel, Lying and Dece
Railing and Curſing, arbitrary and uncontrou
Oppreſſion, and grinding of the Faces of the Po
by Landlords and others in Place and Power, a
become ordinary and common Sins: And beſides
theſe things, there be many other Tranſgreſſio
whereof the Land wherein we live are guilty:
which we deſire to acknowledg, and to be humb
for, that the World may bear witneſs with us, th

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Righteousneſs belongeth unto God, and Shame and Confuſion of Face unto us, as appears this day.

And becauſe it is needful for theſe who find Mercy, not only to confeſs, but alſo to forſake, their Sin; therefore that the Reality and Sincerity of our Repentance may appear, We do reſolve and ſolemnly ingage our ſelves before the Lord, carefully to avoid, for the time to come, all theſe Offences, whereof we have now made ſolemn publick Acknowledgment, and all the Snares and Tentations which tend thereunto: And to teſtify the Integrity of our Reſolution herein, and that we may be the better enabled in the Power of the Lord's Strength to perform the ſame, We do again renew our Solemn League and Covenant, promiſing hereafter to make conſcience of all the Duties whereunto we are obliged in all the Heads and Articles thereof, particularly of theſe which follow.

1. Becauſe Religion is of all things the moſt excellent and precious, the advancing and promoting the Power thereof againſt all Ungodlineſs and Profanity, the ſecuring and preſerving the Purity thereof againſt all Error, Hereſie and Schiſm, and namely, *Independency*, *Anabaptiſm*, *Antinomianiſm*, *Arminianiſm*, *Socinianiſm*, *Familiſm*, *Libertiniſm*, *Scepticiſm*, and *Eraſtianiſm*, and the carrying on the Work of Uniformity ſhall be ſtudied and endeavoured by us before all worldly Intereſts, whether concerning the King, or our ſelves, or any other whatſoever. 2. Becauſe many have of late laboured to ſupplant the Liberties of the Kirk, we ſhall maintain and defend the Kirk of *Scotland*, in all her Liberties and Privileges, againſt all who ſhall oppoſe or undermine the ſame, or encroach thereupon under any Pretext whatſoever. 3. We ſhall vindicate and maintain the Liberties of the Subjects, in all theſe things, which concern their Conſciences,

Persons and Estates. 4. We shall carefully maintain and defend the Union betwixt the Kingdoms, and avoid every thing that may weaken the same, or involve us in any measure of Accession unto the Guilt of those who have invaded the Kingdom of *England*. 5. As we have been always loyal to our King, so we shall still endeavour to give unto God that which is God's, and to *Cæsar* the things which are *Cæsar*'s. 6. We shall be so far from conniving at, complying with, or countenancing of Malignancy, Injustice, Iniquity, Profanity and Impiety, that we shall not only avoid and discountenance those things, and cherish and encourage these Persons, who are zealous for the Cause of God, and walk according to the Gospel, but also shall take a more effectual course than heretofore in our respective Places and Callings, for punishing and suppressing these Evils, and faithfully endeavour that the best and fittest Remedies may be applied for taking away the cause thereof, and advancing the Knowledg of God, and Holiness, and Righteousness in the Land. And therefore in the last place, as we shall earnestly pray unto God, that he would give us able *Men fearing God, Men of Truth and hating Covetousness*, to judge and bear charge among his People, so we shall according to our Places and Callings endeavour that Judicatories, and all Places of Power and Trust, both in Kirk and State, may consist of, and be filled with such Men as are of known good Affection to the cause of God, and of a blameless and christian Conversation.

And because there be many, who heretofore have not made conscience of the Oath of God, but some through Fear, others by Perswasion, and upon base Ends, and humane Interests, have entered thereinto, who have afterwards discovered themselves, to have dealt deceitfully with the Lord in sweari[illegible]

falſly by his Name: Therefore we, who do now renew our Covenant in reference to theſe Duties, and all other Duties contained therein, do in the ſight of him who is the Searcher of Hearts ſolemnly profeſs that it is not upon any Politick, Advantage, or private Intereſt, or By-end, or becauſe of any Terror or Perſwaſion from Men, or hypocritically and deceitfully, that we do again take upon us the Oath of God, but honeſtly and ſincerely, and from the ſenſe of our Duty, and that therefore denying our ſelves and our own things, and laying aſide all Self-intereſt and Ends, We ſhall above all things ſeek the Honour of God, the Good of his Cauſe, and the Wealth of his People; and that forſaking the Counſels of Fleſh and Blood, and not leaning upon carnal Confidences, we ſhall depend upon the Lord, walk by the Rule of his Word, and hearken to the Voice of his Servants: In all which profeſſing our own Weakneſs, We do earneſtly pray to God, who is the Father of Mercies, through his Son Jeſus Chriſt, to be merciful unto us, and to enable us by the Power of his Might, that we may do our Duty unto the praiſe of his Grace in the Churches. *Amen.*

Edinburg, Octob. 6, 1648. Poſt meridiem.

Act for renewing of the Solemn League and Covenant.

THe Commiſſion of the General Aſſembly conſidering that a great part of this Land have involved themſelves in many and groſs Breaches of the Solemn League and Covenant, and that the Hands of many are grown ſlack in following and purſuing the Duties contained therein, and that many who not being come to ſufficient Age, when it

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was first sworn and subscribed, have not hitherto been received into the same; do upon these and other grave and important Considerations, appoint and ordain the Solemn League and Covenant to be renewed throughout all the Congregations of this Kingdom; and because it is a Duty of great weight and consequence, Ministers after the sight hereof should be careful to take pains in their Doctrine and otherwise, that their People may be made sensible of those things wherein they have broken the Covenant, and be prepared for the renewing thereof with suitable Affections and Dispositions: And that these things may be the better performed, we have thought it necessary to condescend upon a solemn Acknowledgment of publick Sins and Breaches of the Covenant, and a solemn Engagement to all the Duties contained therein, namely, those which do in a more special way relate unto the Dangers of these times: And this solemn Acknowledgment and Engagement sent herewith shall be made use of, and the League and Covenant shall be renewed in such manner as follows. First, There shall be intimation of a solemn publick Humiliation and Fast the second Sabbath of *December*, to be kept upon the next Thursday and Lord's Day thereafter: At which Intimation the League and Covenant, and the publick Acknowledgment of Sins and Engagement unto Duties, are to be publickly read by the Minister in the Audience of all the People, and they are to be exhorted to get Copies thereof, that they may be made acquainted therewith. And the Humiliation and Fast is to be kept the next Thursday thereafter in reference to the Breaches of the Covenant contained in the solemn publick Acknowledgment as the causes thereof, and the next Lord's Day thereafter, which is also to be spent in publick Humiliation and Fasting, immediately after the Sermon, which is to

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be applied to the buſineſs of that day, the publick Acknowledgment and Engagement is again to be publickly read; and therefore Prayer is to be made, containing the Confeſſion of the Breaches mentioned therein, and begging Mercy for theſe Sins, and Strength of God for renewing the Covenant in Sincerity and Truth: After which Prayer the Solemn League and Covenant is to be read by the Miniſter, and then to be ſworn by him and all the People, who are to ingage themſelves for performance of all the Duties contained therein, namely, theſe which are mentioned in the publick Acknowledgment and Engagement, and are oppoſite unto the Sins therein confeſſed: And the Action is to be cloſed with Prayer to God, that his People may be enabled in the Power of his Strength to do their Duty according to their Oath now renewed in ſo ſolemn a way. It is alſo hereby provided, that all thoſe who renew the League and Covenant ſhall again ſubſcribe the ſame. And that none be admitted to the renewing or ſubſcribing thereof, who are excluded by the other Act and Direction ſent herewith.

A. KER.

Edinburgh, October 14, 1648.

THE Committee of Eſtates being very ſenſible of the grievous Backſlidings of this Land in the manifold Breaches of the Solemn League and Covenant, made and ſworn to the moſt high GOD; do therefore unanimouſly and heartily approve the ſeaſonable and pious Reſolution of the Commiſſion of the General Aſſembly, for a Solemn Acknowledgment of publick Sins and Provocations, eſpecially the Breaches of the Covenant, and a Solemn Engagement to a more conſcionable Performance of the

the Duties therein contained, and for renewing the Solemn League and Covenant: And do require and ordain, that the Directions of the ſaid Commiſſion of Aſſembly, in their Act of the ſixth of this Month for a publick Acknowledgment of Sins, and Ingagement to Duties, be carefully followed, that the Faſt and Humiliation appointed by them be religiouſly obſerved, and that the Solemn League and Covenant be ſincerely and cordially renewed and ſubſcribed in the manner they have preſcribed in their ſaid Act. *Exſtractum*,

Mr. *Thomas Henderſon.*

A

DIRECTORY

For the Publick

Worſhip of God,

Throughout the three Kingdoms of *England*, *Scotland* and *Ireland*.

WITH

PROPOSITIONS

Concerning

Church-Government,

And Ordination of Miniſters.

Printed in the Year 1700.

THE PREFACE.

IN the beginning of the bleſſed Reformation, our wiſe and pious Anceſtors took care to ſet forth an Order, for Redreſs of many things which they then by the Word diſcovered to be vain, erroneous, ſuperſtitious, and idolatrous in the publick Worſhip of God. This occaſioned many godly and learned Men to rejoice much in the Book of Common Prayer at that time ſet forth; becauſe the Maſs, and the reſt of the Latin Service being removed, the publick Worſhip was celebrated in our own Tongue; many of the common People alſo received Benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is ſealed.

Howbeit, long and ſad Experience hath made it manifeſt, that the Liturgy uſed in the Church of England (notwithſtanding all the Pains and religious Intentions of the Compilers of it) hath proved an Offence, not only to many of the godly at home, but alſo to the Reformed Churches abroad. For, not to ſpeak of urging the Reading of all the Prayers, which very greatly increaſed the Burden of it, the many unprofitable and burdenſom Ceremonies, contained in it, have occaſioned much Miſchief, as well by diſquieting the Conſciences of many godly Miniſters and People, who could not yield unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or ſubſcribing to theſe Ceremonies. Sundry good Chriſtians have been by means thereof kept from the Lord's Table, and divers able and faithful Miniſters debarred from the Exerciſe of their Miniſtry

nistry (to the endangering of many thousand Souls, in a time of such Scarcity of faithful Pastors) and spoiled of their Livelihood, to the undoing of them and their Families; Prelates and their Faction have laboured to raise the Estimation of it to such an height, as if there were no other Worship, or way of Worship of God amongst us, but only the Service-Book, to the great hindrance of the Preaching of the Word, and (in some place, especially of late) to the justling of it out, as unnecessary, or (at best) as far inferiour to the reading of Common-Prayer, which was made no better than an Idol by many ignorant and superstitious People, who pleasing themselves in their Presence at that Service, and their Lip-labour in bearing a part in it, have thereby hardned themselves in their Ignorance and Carelesness of Saving Knowledg and true Piety.

In the mean time Papists boasted, that the Book was a Compliance with them in a great part of their Service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our Return to them, than endeavouring the Reformation of themselves: In which Expectation they were of late very much encouraged, when, upon the pretended Warrantableness of imposing of the former Ceremonies, new ones were daily obtruded upon the Church.

And hereunto (which was not foreseen, but since hath come to pass) that the Liturgy hath been a great means, as on the one hand to make and increase an idle and unedifying Ministry, which contented it self with set Forms made to their Hands by others, without putting forth themselves to exercise the Gift of Prayer, with which our Lord Jesus Christ pleaseth to furnish all his Servants whom he calls to that Office: so on the other side, it hath been (and ever would be, if continued) a matter of endless Strife and Contention in the Church, and a Snare both to many godly

and faithful Miniſters, who have been perſecuted and ſilenced upon that occaſion; and to others of hopeful Parts, many of which have been, and more ſtill would be diverted from all thought of the Miniſtry to other Studies; eſpecially in theſe latter Times, wherein God vouchſafeth to his People more and better means for the Diſcovery of Error and Superſtition, and for attaining of Knowledg in the Myſteries of Godlineſs, and Gifts in Preaching and Prayer.

Upon theſe and many the like weighty Conſiderations, in reference to the whole Book in general, and becauſe of divers Particulars contained in it, not from any love to Novelty, or intention to diſparage our firſt Reformers (of whom we are perſwaded, that, were they now alive, they would joyn with us in this Work, and whom we acknowledg as excellent Inſtruments, raiſed by God to begin the purging and building of his Houſe, and deſire they may be had of us and Poſterity in everlaſting Remembrance, with Thankfulneſs and Honour) but that we may in ſome meaſure anſwer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may ſatisfy our own Conſcience, and anſwer the Expectation of other Reformed Churches, and the Deſires of many of the godly among our ſelves; and withal give ſome publick Teſtimony of our Endeavours for Uniformity in Divine Worſhip, which we have promiſed in our Solemn League and Covenant: We have, after earneſt and frequent Calling upon the Name of God, and after much Conſultation, not with Fleſh and Blood, but with his holy Word, reſolved to lay aſide the former Liturgy, with the many Rites and Ceremonies formerly uſed in the Worſhip of God, and have agreed upon this following Directory for all the Parts of Publick Worſhip at ordinary and extraordinary times.

Wherein our Care hath been to hold forth ſuch things as are of divine Inſtitution in every Ordinance; and

other things we have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the general Rules of the Word of God. Our meaning therein being only, that the general Heads, the Sense and Scope of the Prayers, and other Parts of Publick Worship being known to all, there may be a Consent of all the Churches in those things that contain the Substance of the Service and Worship of God: And the Ministers may be hereby directed in their Administrations to keep like Soundness in Doctrine and Prayer; and may, if need be, have some Help and Furniture. And yet so, as they become not hereby slothful and negligent in stirring up the Gifts of Christ in them: But that each one, by Meditation, by taking heed to himself and the Flock of God committed to him, and by wise observing the ways of Divine Providence, may be careful to furnish his Heart and Tongue with further or other Materials of Prayer and Exhortation, as shall be needful upon all occasions.

A DIRECTORY FOR

Publick Prayer, Reading the Holy Scriptures, Singing of Pſalms, Preaching of the Word, Adminiſtration of the Sacraments, and other Parts of the publick Worſhip of God; ordinary and extraordinary.

Of the Aſſembling of the Congregation, and their Behaviour in the publick Worſhip of God.

WHen the Congregation is to meet for publick Worſhip, the People (having before prepared their Hearts thereunto) ought all to come, and join therein; not abſenting themſelves from the publick Ordinances, through Negligence, or upon Pretence of private Meetings. Let all enter the Aſſembly, not irreverently, but in a grave and ſeemly manner take their Seats or Places, without Adoration, or Bowing themſelves towards one place or other.

The Congregation being aſſembled, the Miniſter, after ſolemn calling on them to the worſhipping of the great Name of God, is to begin with Prayer.

In all Reverence and Humility acknowledging the

incomprehensible Greatness and Majesty of the Lord, (in whose Presence they do then in a special manner appear) and their own Vileness and Unworthiness to approach so near him; with their utter Inability of themselves to so great a Work: And humbly beseeching him for Pardon, Assistance and Acceptance in the whole Service then to be performed; and for a Blessing on that particular Portion of his Word then to be read, and all in the Name and Mediation of the Lord Jesus Christ.

The publick Worship being begun, the People are wholly to attend upon it; forbearing to read any thing, except what the Minister is then reading or citing? and abstaining much more from all private Whisperings, Conferences, Salutations, or doing Reverence to any Persons present, or coming in; as also from all gazing, sleeping, and other undecent Behaviour, which may disturb the Minister or People, or hinder themselves or others in the Service of God.

If any through Necessity be hindred from being present at the Beginning, they ought not when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to join with the Assembly in that Ordinance of God which is then in hand.

Of publick Reading of the Holy Scriptures.

READing of the Word in the Congregation being Part of the publick Worship of God (wherein we acknowledg our Dependance upon him, and Subjection to him) and one Means sanctified by him for the edifying of his People, is to be performed by the Pastors and Teachers.

Howbeit, such as intend the Ministry, may occasionally

sionally both read the Word, and exercise their Gift in preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonical Books of the Old and New Testament (but none of those which are commonly called *Apocrypha*) shall be publickly read in the Vulgar Tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How large a Portion shall be read at once, is left to the Wisdom of the Minister; but it is convenient, that ordinarily one Chapter of each Testament be read at every Meeting, and sometimes more, where the Chapters be short, or the Coherence of matter requireth it.

It is requisite that all the Canonical Books be read over in order, that the People may be better acquainted with the whole Body of the Scriptures: And ordinarily, where the Reading in either Testament endeth on one Lord's Day, it is to begin the next.

We commend also the more frequent Reading of such Scriptures, as he that readeth shall think best for Edification of his Hearers; as the Book of *Psalms*, and such like.

When the Minister, who readeth, shall judge it necessary to expound any Part of what is read, let it not be done until the whole Chapter or Psalm be ended? and Regard is always to be had unto the time, that neither Preaching or other Ordinance be straitned or rendered tedious; Which Rule is to be observed in all other publick Performances.

Beside publick Reading of the holy Scripture, every Person that can read, is to be exhorted to read the Scriptures privately (and all others that cannot read, if not disabled by Age or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

Of publick Prayer before the Sermon.

AFter Reading of the Word (and ſinging of the Pſalm) the Miniſter who is to preach, is to endeavour to get his own and his Hearers Hearts to be rightly affected with their Sins, that they may all mourn in Senſe thereof before the Lord, and hunger and thirſt after the Grace of God in Jeſus Chriſt, by proceeding to a more full Confeſſion of Sin with Shame and holy Confuſion of Face; and to call upon the Lord to this Effect:

To acknowledg our great Sinfulneſs; Firſt by Reaſon of original Sin, which (beſides the Guilt, that makes us liable to everlaſting Damnation) is the Seed of all other Sins, hath depraved and poyſoned all the Faculties and Powers of Soul & Body, doth defile our beſt Actions, and (were it not reſtrained, or our Hearts renewed by Grace) would break forth into innumerable Tranſgreſſions, and greateſt Rebellions againſt the Lord, that ever were committed by the vileſt of the Sons of Men. And next, by Reaſon of actual Sins, our own Sins, the Sins of Magiſtrates, of Miniſters, and of the whole Nation, unto which we are many ways acceſſory. Which Sins of ours receive many fearful Aggravations, we having broken all the Commandments of the holy, juſt and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned, and that not only out of Ignorance and Infirmity, but alſo more preſumptuouſly againſt the Light of our Minds, Checks of our Conſciences, and Motions of his own holy Spirit to the contrary, ſo that we have no Cloak for our Sins: yea, not only deſpiſing the Riches of God's Goodneſs, Forbearance and Long-ſuffering, but ſtanding out againſt many Invitations and Offers of Grace in the Goſpel; not endeavouring as we ought to

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receive Christ into our Hearts by Faith, or to walk worthy of him in our Lives.

To bewail our Blindneſs of Mind, Hardneſs of Heart, Unbelief, Impenitency, Security, Lukewarmneſs, Barrenneſs, our not endeavouring after Mortification and Newneſs of Life, nor after the Exerciſe of Godlineſs in the Power thereof; and that the beſt of us have not ſo ſtedfaſtly walked with God, kept our Garments ſo unſpotted, nor been ſo zealous of his Glory, and the good of others, as we ought, and to mourn over ſuch other Sins as the Congregation is particularly guilty of, notwithſtanding the manifold and great Mercies of our God, the Love of Chriſt, the Light of the Goſpel, and Reformation of Religion, our own Purpoſes, Promiſes, Vows, ſolemn Covenant, and other Obligations to the contrary.

To acknowledg and confeſs, that as we are convinced of our Guilt, ſo out of a deep Senſe thereof, we judg our ſelves unworthy of the ſmalleſt Benefits, moſt worthy of God's fierceſt Wrath, and of all the Curſes of the Law, and heavieſt Judgments inflicted upon the moſt rebellious Sinners; and that he might moſt juſtly take his Kingdom and Goſpel from us, plague us with all Sorts of ſpiritual and temporal Judgments in this Life, and after caſt us into utter Darkneſs, in the Lake that burneth with Fire and Brimſtone, where is Weeping and Gnaſhing of Teeth for evermore.

Notwithſtanding all which, to draw near to the Throne of Grace, encouraging our ſelves with Hope of a gracious Anſwer of our Prayers, in the Riches and All-ſufficiency of that only one Oblation, the Satisfaction and Interceſſion of the Lord Jeſus Chriſt, at the right hand of his Father, and our Father; and in Confidence of the exceeding great and precious Promiſes of Mercy & Grace in the new Covenant, through the ſame Mediator thereof, to deprecate the heavy Wrath and Curſe of God, which we are not able to avoid or bear;

and humbly and earnestly to supplicate for Mercy in the free and full Remission of all our Sins, and that only for the bitter Sufferings and precious Merits of that our only Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his Love in our Hearts by the Holy Ghost, seal unto us by the same Spirit of Adoption, the full Assurance of our Pardon and Reconciliation, comfort all that mourn in Sion, speak Peace to the wounded and troubled Spirit; and bind up the broken-hearted: And as for secure and presumptuous Sinners, that he would open their Eyes, convince their Consciences, and turn them from Darkness unto Light, and from the Power of Satan unto God, that they may also receive Forgiveness of Sin, and an Inheritance among them that are sanctified by Faith in Christ Jesus.

With Remission of Sins through the Blood of Christ, to pray for Sanctification by his Spirit; the Mortification of Sin dwelling in, and many times tyrannizing over us, the quickning of our dead Spirits with the Life of God in Christ, Grace to fit and enable us for all Duties of Conversation, and Callings towards God and Men, Strength against Temptations, the sanctified Use of Blessings and Crosses, and Perseverance in Faith and Obedience unto the end.

To pray for the Propagation of the Gospel and Kingdom of Christ to all Nations, for the Conversion of the Jews, the Fulness of the Gentiles, the Fall of Antichrist, and the hastening of the second Coming of our Lord, for the Deliverance of the distressed Churches abroad, from the Tyranny of the Antichristian Faction, and from the cruel Oppressions and Blasphemies of the Turk; For the Blessing of God upon all the reformed Churches; especially upon the Churches and Kingdoms of England, Scotland and Ireland; now more strictly & religiously united in the solemn National League and Covenant, and for our Plantations in the remote Parts

of the World, more particularly for that Church and Kingdom whereof we are Members, that therein God would eſtabliſh Peace and Truth; the Purity of all his Ordinances, and the Power of Godlineſs; prevent and remove Hereſie, Schiſm, Profaneneſs, Superſtition, Security, and Unfruitfulneſs under the Means of Grace; heal all our Rents and Diviſions, and preſerve us from Breach of our Solemn Covenant.

To pray for all in Authority, eſpecially for the King's Majeſty, that God would make him rich in Bleſſings both in his Perſon and Government; eſtabliſh his Throne in Religion and Righteouſneſs, ſave him from evil Counſel, and make him a bleſſed and glorious Inſtrument for the Conſervation and Propagation of the Goſpel; for the Encouragement and Protection of them that do well, the Terror of all that do Evil, and the great Good of the whole Church, and of all his Kingdoms; For the Converſion of the Queen, the religious Education of the Prince, and the reſt of the royal Seed; For the Comforting of the Queen of Bohemia, Siſter to our Soveraign, and for the Reſtitution and Eſtabliſhment of the illuſtrious Prince Charles, Elector Palatine of the Rhine, to all his Dominions and Dignities; For a Bleſſing upon the high Court of Parliament (when ſitting in any of theſe Kingdoms reſpectively) the Nobility, the ſubordinate Judges and Magiſtrates, the Gentry, and all the Commonalty; For all Paſtors and Teachers, that God would fill them with his Spirit, make them exemplary holy, ſober, juſt, peaceable and gracious in their Lives; ſound, faithful and powerful in their Miniſtry; and follow all their Labours with Abundance of Succeſs and Bleſſing; and give unto all his People Paſtors according to his own Heart; For the Univerſities, and all Schools, and religious Seminaries of Church and Commonwealth, that they may flouriſh more and more in Learning and Pietie; For the particular City or Congregation, that God would

would pour out a Blessing upon the Ministry of the Word, Sacraments and Discipline, upon the civil Government, and all the several Families and Persons therein: For Mercy to the afflicted under any inward or outward Distress, for seasonable Weather and fruitful Seasons, as the time may require; For averting the Judgments that we either feel or fear, or are liable unto, as Famine, Pestilence, the Sword, and such like.

And, with Confidence of his Mercy to his whole Church, and the Acceptance of our Persons through the Merits and Mediation of our great high Priest the Lord Jesus, to profess that it is the Desire of our Souls to have Fellowship with God, in the reverent and conscionable Use of his holy Ordinances; and to that Purpose to pray earnestly for his Grace and effectual Assistance to the Sanctification of his holy Sabbath, the Lord's Day, in all the Duties thereof, publick and private, both to our selves, and to all other Congregations of his People, according to the Riches and Excellency of the Gospel this day celebrated and enjoyed.

And, because we have been unprofitable Hearers in times past, and now cannot of our selves receive as we should the deep things of God, the Mysteries of Jesus Christ, which require a spiritual Discerning, to pray that the Lord, who teacheth to profit, would graciously please to pour out the Spirit of Grace, together with the outward Means thereof, causing us to attain such a Measure of the Excellency of the Knowledg of Christ Jesus our Lord, and in him of the things which belong to our Peace, that we may account all things but as Dross in Comparison of him: And that we, tasting the first Fruits of the Glory that is to be revealed, may long for a more full and perfect Communion with him, that where he is we may be also, and enjoy the Fulness of those Joys and Pleasures, which are at his right hand for evermore.

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More particularly, that God would in a ſpecial manner furniſh his Servant (now called to diſpenſe the Bread of Life unto his Houſhold) with Wiſdom, Fidelity, Zeal and Utterance, that he may divide the Word of God aright, to every one his Portion, in Evidence and Demonſtration of the Spirit and Power; and that the Lord would circumciſe the Ears and Hearts of the Hearers, to hear, love and receive with Meekneſs the ingrafted Word, which is able to ſave their Souls, make them as good Ground to receive in the good Seed of the Word, and ſtrengthen them againſt the Temptations of Satan, the Cares of the World, the Hardneſs of their own Hearts, and whatſoever elſe may hinder their profitable and ſaving Hearing; that ſo Chriſt may be formed in them, and live in them, that all their Thoughts may be brought into Captivity, to the Obedience of Chriſt, and their Hearts eſtabliſhed in every good Word and Work for ever.

We judge this to be a convenient Order, in the ordinary publick Prayers; yet ſo, as the Miniſter may defer (as in Prudence he ſhall think meet) ſome Part of theſe Petitions till after his Sermon, or offer up to God ſome of the Thankſgivings, hereafter appointed in his Prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the Word being the Power of God unto Salvation, and one of the greateſt and moſt excellent Works belonging to the Miniſtry of the Goſpel, ſhould be ſo performed, that the Workman need not be aſhamed, but may ſave himſelf, and thoſe that hear him.

It is preſuppoſed (according to the Rules for Ordination) that the Miniſter of Chriſt is in ſome good Meaſure gifted for ſo weighty a Service, by his Skill

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in the Original Languages, and in such Arts and Sciences as are Hand-maids unto Divinity, by his Knowledg in the whole Body of Theology, but most of all in the holy Scriptures, having his Senses and Heart exercised in them above the common Sort of Believers, and by the Illumination of God's Spirit, and other Gifts of Edification, which (together with Reading and Studying of the Word) he ought still to seek by Prayer, and an humble Heart, resolving to admit and receive any Truth not yet attained, when ever God shall make it known unto him. All which he is to make use of, and approve in his private Preparations, before he deliver in publick what he hath provided.

Ordinarily, the Subject of his Sermon is to be some Text of the Scripture, holding forth some Principle or Head of Religion; or suitable to some special Occasion emergent; or he may go on in some Chapter, Psalm, or Book of the Scripture, as he shall see fit.

Let the Introduction to his Text be brief and perspicuous, drawn from the Text it self, or Context, or some paralell'd place of general Sentence of Scripture.

If the Text be long (as in Histories and Parables it sometimes must be) let him give a brief Sum of it; if short, a Paraphrase thereof, if need be; in both, looking diligently to the Scope of the Text, and pointing at the chief Heads and Grounds of Doctrine which he is to raise from it.

In Analising and dividing his Text, he is to regard more the Order of Matter, than of Words; and neither to burden the Memory of the Hearers in the Beginning with too many Members of Division, nor to trouble their Minds with obscure Terms of Art.

In raising Doctrines from the Text, his Care ought to be, First, that the matter be the Truth of God.

Secondly,

Secondly, that it be a Truth contained in, or grounded on that Text, that the Hearers may discern how God teacheth it from thence. Thirdly, that he chiefly insist upon those Doctrines which are principally intended, and make most for the Edification of the Hearers.

The Doctrine is to be expressed in plain Terms; or if any thing in it need Explication, it is to be opened, and the Consequence also from the Text cleared. The Parallel places of Scripture confirming the Doctrine, are rather to be plain and pertinent, than many, and (if need be) somewhat insisted upon, and applied to the Purpose in hand.

The Arguments or Reasons are to be solid, and as much as may be convincing. The Illustrations of what kind soever, ought to be full of Light, and such as may convey the Truth into the Hearers Heart with spiritual Delight.

If any Doubt, obvious from Scripture, Reason or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming Differences, answering the Reasons, and discovering and taking away the Causes of Prejudice and Mistake: Otherwise it is not fit to detain the Hearers with propounding or answering vain or wicked Cavils, which as they are endless, so the propounding and answering of them doth more hinder than promote Edification.

He is not to rest in general Doctrine, although never so much cleared and confirmed, but to bring it home to special Use, by Application to his Hearers: Which albeit it prove a Work of great Difficulty to himself, requiring much Prudence, Zeal and Meditation, and to the natural and corrupt Man will be very unpleasant; yet he is to endeavour to perform it in such a manner, that his Auditors may feel the Word of God to be quick and powerful; and a

Discerner

Discerner of the Thoughts and Intents of the Heart: and if that any Unbeliever or ignorant Person be present, he may have the Secrets of his Heart made manifest, and give Glory to God.

In the Use of Instruction or Information in the Knowledg of some Truth, which is a Consequence from his Doctrines, he may (when convenient) confirm it by a few firm Arguments from the Text in hand, and other places of Scripture, or from the Nature of that common place of Divinity, whereof that Truth is a Branch.

In Confutation of false Doctrines, he is neither to raise an old Heresie from the Grave, nor to mention a blasphemous Opinion unnecessarily; But if the People be in Danger of an Error, he is to confute it soundly; and endeavour to satisfie their Judgments and Consciences against all Objections.

In exhorting to Duties, he is, as he seeth cause, to teach also the Means that help to the Performance of them.

In Dehortation, Reprehension, and publick Admonition (which require special Wisdom) let him, as there shall be cause, not only discover the Nature and Greatness of the Sin, with the Misery attending it, but also shew the Danger his Hearers are in, to be overtaken and surprized by it, together with the Remedies and best way to avoid it.

In applying Comfort, whether general against all Tentations, or particular against some special Troubles and Terrors, he is carefully to answer such Objections, as a troubled Heart and afflicted Spirit may suggest to the contrary.

It is also sometimes requisite to give some Notes of Trial, which is very profitable, especially when performed by able and experienced Ministers, with Circumspection and Prudence, and the Signs clearly grounded on the holy Scripture, whereby the Hear-

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ers may be able to examine themſelves, whether they have attained thoſe Graces, and performed thoſe Duties to which he exhorteth; or be guilty of the Sin reprehended, and in Danger of the Judgments threatned; or are ſuch to whom the Conſolations propounded do belong, that accordingly they may be quickened and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and ſtrengthned with Comfort, as their Condition upon Examination ſhall require.

And, as he needeth not always to proſecute every Doctrine which lies in his Text, ſo is he wiſely to make Choice of ſuch Uſes, as by his Reſidence and Converſing with his Flock he findeth moſt needful and ſeaſonable; and, amongſt theſe, ſuch as may moſt draw their Souls to Chriſt, the Fountain of Light, Holineſs and Comfort.

This Method is not preſcribed as neceſſary for every Man, or upon every Text; but only recommended, as being found by Experience to be very much bleſſed of God, and very helpful for the Peoples Underſtandings and Memories.

But the Servant of Chriſt, whatever his Method be, is to perform his whole Miniſtry.

1. Painfully, not doing the Work of the Lord negligently.

2. Plainly, that the meaneſt may underſtand, delivering the Truth, not in the enticing Words of Man's Wiſdom, but in Demonſtration of the Spirit and Power, leſt the Croſs of Chriſt ſhould be made of none Effect: Abſtaining alſo from an unprofitable Uſe of unknown Tongues, ſtrange Phraſes, and Cadences of Sounds and Words, ſparingly citing Sentences of Eccleſiaſtical, or other humane Writers, ancient or modern, be they never ſo elegant.

3. Faithfully, looking at the Honour of Chriſt, the Converſion, Edification and Salvation of the People,

not

not as his own Gain or Glory; keeping nothing back which may promote those holy Ends, giving to every one his own Portion, and bearing indifferent Respect unto all, without neglecting the meaneſt, or ſparing the greateſt in their Sins.

4. Wiſely, framing all his Doctrines, Exhortations, and eſpecially his Reproofs, in ſuch a manner as may be moſt likely to prevail, ſhewing all due Reſpect to each Man's Perſon and Place, and not mixing his own Paſſion or Bitterneſs.

5. Gravely, as becometh the Word of God, ſhunning all ſuch Geſture, Voice and Expreſſions, as may occaſion the Corruptions of Men to deſpiſe him and his Miniſtry,

6. With loving Affection, that the People may ſee all coming from his godly Zeal, and hearty Deſire to do them good. And,

7. As taught of God, and perſwaded in his own Heart, that all that he teacheth is the Truth of Chriſt; and walking before his Flock as an Example to them in it; earneſtly, both in private and publick, recommending his Labours to the Bleſſing of God, and watchfully looking to himſelf, and the Flock, whereof the Lord hath made him Overſeer: So ſhall the Doctrine of Truth be preſerved uncorrupt, many Souls converted and built up, and himſelf receive manifold Comforts of his Labours even in his Life, and afterward the Crown of Glory laid up for him in the World to come.

Where there are more Miniſters in a Congregation than one, and they of different Gifts, each may more ſpecially apply himſelf to Doctrine or Exhortation, according to the Gift wherein he moſt excelleth, and as they ſhall agree between themſelves.

Of publick Prayer after the Sermon.

THe Sermon being ended, the Minister is,

To give Thanks for the great Love of God, in sending of his Son Jesus Christ unto us; For the Communication of his holy Spirit; For the Light and Liberty of the glorious Gospel, and the rich and heavenly Blessings revealed therein, as namely, Election, Vocation, Adoption, Justification, Sanctification and Hope of Glory; For the admirable Goodness of God in freeing the Land from Antichristian Darkness and Tyranny, and for all other National Deliverances; For the Reformation of Religion; For the Covenant, and for many temporal Blessings.

To pray for the Continuance of the Gospel, and all Ordinances thereof, in their Purity, Power, and Liberty.

To turn the chief and most useful Heads of the Sermon into some few Petitions; and to pray that it may abide in the Heart, and bring forth Fruit.

To pray for Preparation for Death and Judgment, and a Watching for the Coming of our Lord Jesus Christ. To intreat of God the Forgiveness of the Iniquity of our holy things, and the Acceptation of our Spiritual Sacrifice, through the Merit and Mediation of our great high Priest and Saviour the Lord Jesus Christ.

And because the Prayer which Christ taught his Disciples, is not only a Pattern of Prayer, but it self a most comprehensive Prayer; we recommend it also to be used in the Prayers of the Church.

And whereas at the Administration of the Sacraments, the holding publick Fasts and days of Thanksgiving, and other special Occasions, which may afford matter of special Petitions and Thanksgivings:

It

It is requisite to express somewhat in our publick Prayers (as at this time it is our Duty to pray for a Blessing upon the Assembly of Divines, the Armies by Sea and Land, for the Defence of the King, Parliament and Kingdom) every Minister herein is to apply himself in his Prayer before or after his Sermon to those Occasions; but for the manner, he is left to his Liberty, as God shall direct and enable him, in Piety and Wisdom to discharge his Duty.

The Prayer ended, let a Psalm be sung, if with Conveniency it may be done. After which (unless some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismiss the Congregation with a solemn Blessing.

The Administration of the Sacraments.

And first of *Baptism.*

BAptism, as it is not unnecessary to be delayed, so is it not to be administred in any case by any private Person; but by a Minister of Christ, called to be the Steward of the Mysteries of God.

Nor is to be administred in private Places, or privately, but in the place of publick Worship, and in the face of the Congregation, where the People may most conveniently see and hear; and not in the Places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Child to be baptized, after notice given to the Minister the day before, is to be presented by the Father, or (in case of his necessary Absence) by some Christian Friend in his place, professing his earnest desire that the Child may be baptized.

Before

Before Baptism, the Minister is to use some words of Instruction, touching the Institution, Nature, Use and Ends of this Sacrament: Shewing,

That it is instituted by our Lord Jesus Christ; That it is a Seal of the Covenant of Grace, of our ingrafting into Christ, and of our Union with him, of Remission of Sins, Regeneration, Adoption, and Life eternal: That the Water in Baptism representeth and signifieth both the Blood of Christ, which taketh away all Guilt of Sin, original and actual, and the sanctifying Vertue of the Spirit of Christ against the Dominion of Sin, and the Corruption of our sinful Nature: That Baptizing, or sprinkling and washing with Water, signifieth the cleansing from Sin by the Blood, and for the Merit of Christ, together with the Mortification of Sin, and rising from Sin to Newness of Life, by virtue of the Death and Resurrection of Christ. That the Promise is made to Believers and their Seed, and that the Seed and Posterity of the Faithful, born within the Church, have by their Birth, Interest in the Covenant, and Right to the Seal of it, and to the outward Privileges of the Church under the Gospel, no less than the Children of Abraham *in the time of the Old Testament; the Covenant of Grace for Substance being the same; and the Grace of God, and the Consolation of Believers, more plentiful than before: That the Son of God admitted little Children into his Presence, embracing and blessing them, saying, For of such is the Kingdom of God: That Children by Baptism are solemnly received into the Bosom of the visible Church, distinguished from the World, and them that are without, and united with Believers, and that all who are baptized in the Name of Christ, do renounce, and by their Baptism are bound to fight against the Devil, the World, and the Flesh: That they are Christians, and federally holy before Baptism, and therefore are they baptized: That the inward Grace and Vertue of Bap-*

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tism is not tied to that very moment of Time wherein it is administred, and that the Fruit and Power thereof reacheth to the whole Course of our Life; and that outward Baptism is not so necessary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they do not contemn or neglect the Ordinance of Christ, when and where it may be had.

In these or the like Instructions the Minister is to use his own Liberty, and godly Wisdom, as the Ignorance or Errors in the Doctrine of Baptism, and the Edification of the People shall require.

He is also to admonish all that are present,

To look back to their Baptism, to repent of their Sins against their Covenant with God, to stir up their Faith, to improve and make the right Use of their Baptism, and of the Covenant sealed thereby betwixt God and their Souls.

He is to exhort the Parent,

To consider the great Mercy of God to him and his Child; to bring up the Child in the Knowledg of the Grounds of the Christian Religion, and in the Nurture and Admonition of the Lord, and to let him know the Danger of God's Wrath to himself, and Child, if he be negligent, requiring his solemn Promise for the Performance of his Duty.

This being done, Prayer is also to be joined with the word of Institution, for sanctifying the Water to this spiritual Use, and the Minister is to pray to this or the like effect,

That the Lord, who hath not left us as Strangers without the Covenant of Promise, but called us to the Privileges of his Ordinances, would graciously vouchsafe to sanctify and bless his own Ordinance of Baptism at this time: That he would joyn the inward Baptism of his Spirit with the outward Baptism of Water; make this Baptism to the Infant a Seal of Adoption, &c.

Remission of Sin, Regeneration and eternal Life, and of all other Promises of the Covenant of Grace; that the Child may be planted into the Likeness of the Death and Resurrection of Christ; and that the Body of Sin being destroyed in him, he may serve God *in Newness of Life all his days.*

Then the Minister is to demand the Name of the Child, which being told him, he is to say, (calling the Child by his Name)

I baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.

As he pronounceth these Words, he is to baptize the Child with Water; which for the manner of doing, it is not only lawful, but sufficient and most expedient to be, by pouring or sprinkling of the Water on the Face of the Child, without adding any other Ceremony.

This done, he is to give Thanks and pray, to this or the like purpose:

'Acknowledging with all Thankfulness that the 'Lord is true and faithful in keeping Covenant and 'Mercy: That he is good and gracious, not only 'in that he numbreth us among his Saints, but is 'pleased also to bestow upon our Children this sin'gular Token and Badg of his Love in Christ: That 'in his Truth and special Providence, he daily 'bringeth some into the Bosom of his Church, to 'be Partakers of his inestimable Benefits, purcha'sed by the Blood of his dear Son, for the Conti'nuance and Increase of his Church.

'And praying, that the Lord would still continue 'and daily confirm more and more this his un'speakable Favour: That he would receive the In'fant now baptized, and solemnly entred into the 'Houshold of Faith, into his fatherly Tuition and 'Defence, and remember him with the Favour 'that he sheweth to his People; That if he shall be

' taken out of this Life in his Infancy, the Lord, ' who is rich in Mercy, would be pleased to receive ' him up into Glory; and if he live and attain the ' Years of Discretion, that the Lord would so teach ' him by his Word and Spirit, and make his Bap- ' tism effectual to him, and so uphold him by his ' divine Power and Grace, that by Faith he may ' prevail against the Devil, the World, and the ' Flesh, till in the end he obtain a full and final Vi- ' ctory, and so be kept by the Power of God ' through Faith unto Salvation, through Jesus ' Christ our Lord.

Of the Celebration of the Communion or Sacrament of the Lord's Supper.

THE Communion, or Supper of the Lord, is frequently to be celebrated: But how often, may be considered and determined by the Ministers and other Church-Governours of each Congregation, as they shall find most convenient for the Comfort and Edification of the People committed to their Charge. And when it shall be administred, we judge it convenient to be done after the Morning-Sermon.

The ignorant and the scandalous are not fit to receive the Sacrament of the Lord's Supper.

Where this Sacrament cannot with Conveniency be frequently administred, it is requisite that publick warning be given the Sabbath-day before the Administration thereof; and that either then, or on some day of that Week, something concerning that Ordinance, and the due Preparation thereunto, and Participation thereof, be taught, that by the diligent Use of all means sanctified of God to that end, both in publick and private, all may come

come better prepared to that heavenly Feaſt.

When the Day is come for Adminiſtration, the Miniſter having ended his Sermon and Prayer, ſhall make a ſhort Exhortation:

'Expreſſing the ineſtimable Benefit we have by this Sacrament, together with the ends and uſe thereof, ſetting forth the great neceſſity of having our Comforts and Strength renewed thereby, in this our Pilgrimage and Warfare. How neceſſary it is that we come unto it with Knowledg, Faith, Repentance, Love, and with hungring and thirſting Souls after Chriſt and his Benefits. How great the Danger to eat and drink unworthily.

'Next, he is in the Name of Chriſt on the one part, to warn all ſuch as are ignorant, ſcandalous, profane, or that live in any Sin or Offence againſt their Knowledg or Conſcience, that they preſume not to come to that holy Table, ſhewing them, that he that eateth and drinketh unworthily, eateth and drinketh Judgment unto himſelf; and on the other part, he is in ſpecial manner to invite and encourage all that labour under the ſenſe of the Burden of their Sins, and fear of Wrath, and deſire to reach out unto a greater progreſs in Grace, than yet they can attain unto, to come to the Lord's Table; aſſuring them in the ſame Name, of Eaſe, Refreſhing and Strength to their weak and wearied Souls.

After this Exhortation, Warning and Invitation, the Table being before decently covered, and ſo conveniently placed, that the Communicants may orderly ſit about it, or at it: The Miniſter is to begin the Action with ſanctifying and bleſſing the Elements of Bread and Wine ſet before him (the Bread in comly and convenient Veſſels, ſo prepared, that being broken by him, and given, it may be diſtributed amongſt the Communicants; the

Wine also in large Cups) having first in a few words shewed, That those Elements, otherwise common, are now set apart and sanctified to this holy Use, by the Word of Institution and Prayer.

Let the words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle *Paul* to the *Corinthians*, ch. 11. v. 23. *I have received of the Lord*, &c. to *v.* 27. which the Minister may when he seeth requisite, explain and apply.

Let the Prayer, Thanksgiving or Blessing of the Bread and Wine be to this effect:

'With humble and hearty Acknowledgment of 'the Greatness of our Misery; from which neither 'Man nor Angel was able to deliver us; and of our 'great Unworthiness of the least of all God's Mer'cies, to give Thanks to God for all his Benefits, 'and especially for that great Benefit of our Re'demption, the Love of God the Father, the Suf'ferings and Merits of the Lord Jesus Christ the 'Son of God, by which we are delivered; and for 'all means of Grace, the Word and Sacraments, 'and for this Sacrament in particular, by which 'Christ and all his Benefits are applied and sealed 'up unto us, which notwithstanding the Denial of 'them unto others, are in great Mercy continued 'unto us, after so much and long Abuse of them all.

'To profess that there is no other Name under 'Heaven by which we can be saved, but the Name 'of Jesus Christ, by whom alone we receive Liberty 'and Life; have Access to the Throne of Grace, 'are admitted to eat and drink at his own Table, 'and are sealed up by his Spirit to an Assurance of 'Happiness and everlasting Life.

'Earnestly to pray to God the Father of all Mer'cies, and God of all Consolation, to vouchsafe his 'gracious Presence, and the effectual Working of 'his Spirit in us, and so to sanctify these Elements,

both

both of Bread and Wine, and to bleſs his own Ordinance, that we may receive by Faith the Body and Blood of Jeſus Chriſt crucified for us, and ſo to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himſelf for us.

All which he is to endeavour to perform with ſutable Affections, anſwerable to ſuch an holy Action, and to ſtir up the like in the People.

The Elements being now ſanctified by the Word and Prayer, the Miniſter being at the Table, is to take the Bread in his Hand, and ſay in theſe Expreſſions, (or other the like, uſed by Chriſt or his Apoſtle upon this occaſion)

According to the holy Inſtitution, Command, and Example of our bleſſed Saviour Jeſus Chriſt, I take this Bread, and having given Thanks, I break it and give it unto you; (There the Miniſter, who is alſo himſelf to communicate, is to break the Bread, and give it to the Communicants) *Take ye, eat ye, this is the Body of Chriſt which is broken for you*; *do this in remembrance of him.*

In like manner, the Miniſter is to take the Cup, and ſay in theſe Expreſſions, (or other the like, uſed by Chriſt or the Apoſtle upon the ſame occaſion)

According to the Inſtitution, Command and Example of our Lord Jeſus Chriſt, I take this Cup, and give it unto you: (Here he giveth it unto the Communicants) *This Cup is the New Teſtament in the Blood of Chriſt, which is ſhed for the Remiſſion of the Sins of many*: *Drink ye all of it.*

After all have communicated, the Miniſter may in a few Words put them in mind,

Of the Grace of God in Jeſus Chriſt, held forth in this Sacrament, and exhort them to walk worthy of it.

The Minister is to give solemn Thanks to God, *For his rich Mercy and invaluable Goodness, vouchsafed to them in that Sacrament, and to intreat for Pardon for the Defects of the whole Service, and for the gracious Assistance of his good Spirit, whereby they may be enabled to walk in the Strength of that Grace, as becometh those who have received so great Pledges of Salvation.*

The Collection for the Poor is so to be ordered, that no Part of the publick Worship be hindred.

Of the Sanctification of the Lord's Day.

THE Lord's Day ought to be so remembred before hand, as that all worldly Business of our ordinary Callings may be so ordered, and so timely and seasonably laid aside, as they may not be Impediments to the due sanctifying of the Day when it comes.

The whole Day is to be celebrated as holy to the Lord, both in publick and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy Cessation or Resting all the Day from all unnecessary Labours, and an abstaining not only from all Sports and Pastimes, but also from all worldly Words and Thoughts.

That the Diet on that Day be so ordered, as that neither Servants be unnecessarily detained from the publick Worship of God, nor any other Persons hindred from the sanctifying that day.

That there be private Preparation of every Person or Family, by Prayer for themselves, and for God's Assistance of the Minister, and for a Blessing upon his Ministry; and by such holy Exercises, as may further dispose them to a more comfortable Communion with God in his publick Ordinances.

That

That all the People meet so timely for publick Worship, that the whole Congregation may be present at the beginning, and with one Heart solemnly joyn together in all Parts of the publick Worship; and not depart till after the Blessing.

That what time is vacant, between or after the solemn meeting of the Congregation in publick, be spent in Reading, Meditation, Repetition of Sermons, (especially by calling their Families to an account of what they have heard) and Catechising of them; holy Conferences, Prayer for a Blessing upon the publick Ordinances, singing of Psalms, visiting the Sick, relieving the Poor, and such like Duties of Piety, Charity and Mercy, accounting the Sabbath a Delight.

The Solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to Mankind, and of publick Interest in every Commonwealth; yet because such as marry are to marry in the Lord, and have special need of Instruction, Direction and Exhortation from the Word of God, at their Entering into such a new Condition; and of the Blessing of God upon them therein; we judge it expedient, that Marriage be solemnized by a lawful Minister of the Word, that he may accordingly counsel them, and pray for a Blessing upon them.

Marriage is to be betwixt one Man and one Woman only; and they, such as are not within the Degrees of Consanguinity or Affinity, prohibited by the Word of God. And the Parties are to be of Years of Discretion, fit to make their own Choice, or upon good Ground to give their mutual Consent.

Before the Solemnizing of Marriage between any

Persons, their Purpose of Marriage shall be published by the Minister three several Sabbath-days in the Congregation, at the place or places of their most usual and constant Abode respectively. And of this Publication, the Minister, who is to join them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before that Publication of such their Purpose (if the Parties be under Age) the Consent of the Parents, or others under whose Power they are, (in case the Parents be dead) is to be made known to the Church Officers of that Congregation, to be recorded.

The like is to be observed in the Proceedings of all others, although of Age, whose Parents are living, for their first Marriage. And in after Marriages of either of those Parties, they shall be exhorted not to contract Marriage, without first acquainting their Parents with it, (if with Conveniency it may be done) endeavouring to obtain their Consent.

Parents ought not to force their Children to marry without their free Consent, nor deny their own Consent without just cause.

After the Purpose or Contract of Marriage hath been thus published, the Marriage is not to be long deferred: Therefore the Minister, having had convenient Warning, and nothing being objected to hinder it, is publickly to solemnize it in the place appointed by Authority for publick Worship, before a competent Number of credible Witnesses, at some convenient Hour of the day, at any time of the Year, except on a day of publick Humiliation; and we advise that it be not on the Lord's Day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a Blessing upon them to this Effect.

Acknowledging our Sins whereby we have made our-

selves

selves less than the least of all the Mercies of God, and provoked him to imbitter all our Comforts; earnestly in the Name of Christ to intreat the Lord (whose Presence and Favour is the Happiness of every Condition, & sweetens every Relation) to be their Portion, to own and accept them in Christ, who are now to be joined in the honourable Estate of Marriage, the Covenant of their God. And that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new Frame of Heart, fit for their new Estate; enriching them with all Graces, wherely they may perform the Duties, enjoy the Comforts, undergo the Cares, and resist the Temptations which accompany that Condition, as becometh Christians.

The Prayer being ended, it is convenient that the Minister do briefly declare unto them out of the Scripture,

The Institution, Use and Ends of Marriage, with the conjugal Duties, which in all Faithfulness they are to perform each to other, exhorting them to study the holy Word of God, that they may learn to live by Faith, and to be content in the midst of all Marriage, Cares and Troubles, sanctifying God's Name in a thankful, sober and holy Use of all conjugal Comforts, praying much with and for one another, watching over, and provoking each other to Love and good Works, and to live together as the Heirs of the Grace of Life.

After solemn charging of the Persons to be married before that great God, who searcheth all Hearts and to whom they must give a strict Account at the last day, that if either of them know any cause by Pre-contract or otherwise, why they may not lawfully proceed to Marriage, that they now discover it: The Minister (if no Impediment be acknowledged) shall cause first the Man to take the Woman by the right hand, saying these Words:

I N. do take thee N. to be my married Wife, and do

in the Presence of God, and before this Congregation, promise and covenant to be a loving and faithful Husband unto thee, until God shall separate us by Death.

Then the Woman shall take the Man by his right hand, and say these Words;

I N. do take thee N. to be my married Husband, and do in the Presence of God, and before this Congregation, promise and covenant to be a loving, faithful and obedient Wife unto thee, until God shall separate us by Death.

Then without any further Ceremony, the Minister shall in the Face of the Congregation pronounce them to be Husband and Wife, according to God's Ordinance, and so conclude the Action with Prayer to this Effect.

That the Lord would be pleased to accompany his own Ordinance with his Blessing, beseeching him to enrich the Persons now married, as with other Pledges of his Love, so particularly with the Comforts and Fruits of Marriage, to the Praise of his abundant Mercy in and through Christ Jesus.

A Register is to be carefully kept, wherein the Names of the Parties so married, with the time of their Marriage, are forthwith to be fairly recorded in a Book provided for that Purpose, for the perusal of all whom it may concern.

Concerning Visitation of the Sick.

IT is the Duty of the Minister not only to teach the People committed to his Charge in publick, but privately, and particularly to admonish, exhort, reprove and comfort them upon all seasonable Occasions, so far as his Time, Strength and personal Safety will permit.

He is to admonish them, in time of Health to prepare

prepare for Death; and for that Purpoſe they are often to confer with their Miniſter about the Eſtate of their Souls; and in times of Sickneſs to deſire his Advice and Help, timely and ſeaſonably, before their Strength and Underſtanding fail them.

Times of Sickneſs and Affliction, are ſpecial Opportunities put into his hand by God, to miniſter a Word in Seaſon to weary Souls; becauſe then the Conſciences of Men are, or ſhould be more awakened, to bethink themſelves of their ſpiritual Eſtates for Eternity; and Satan alſo takes Advantage then, to load them more with Sorrow and heavy Temptations. Therefore the Miniſter being ſent for, and repairing to the ſick, is to apply himſelf with all Tenderneſs and Love, to adminiſter ſome ſpiritual good to his Soul, to this Effect:

He may, from the Conſideration of the preſent Sickneſs, inſtruct him out of Scripture, that Diſeaſes come not by Chance, or by Diſtempers of Body only, but by the wiſe and orderly Guidance of the good Hand of God, to every particular Perſon ſmitten by them. And that whether it be laid upon him out of Diſpleaſure for Sin, for his Correction and Amendment, or for Trial and Exerciſe of his Graces, or for other ſpecial and excellent ends, all his Sufferings ſhall turn to his Profit and Work together for his good, if he ſincerely labour to make a ſanctified Uſe of God's Viſitation, neither deſpiſing his Chaſtening, nor waxing weary of his Correction.

If he ſuſpect him of Ignorance, he ſhall examine him in the Principles of Religion, eſpecially touching Repentance and Faith, and as he ſeeth cauſe, inſtruct him in the Nature, Uſe, Excellency and Neceſſity of thoſe Graces; as alſo touching the Covenant of Grace, and Chriſt the Son of God, the Mediator of it, and concerning Remiſſion of Sins by Faith in him.

He shall exhort the sick Person to examine himself, to search and try his former Ways, and his Estate towards God.

And if the sick Person shall declare any Scruple, Doubt or Temptation that is upon him, Instructions and Resolutions shall be given to satisfy and settle him.

If it appear that he hath not a due Sense of his Sins, Endeavours ought to be used to convince him of his Sins, of the Guilt and Desert of them, of the Filth and Pollution which the Soul contracts by them, and of the Curse of the Law and Wrath of God due to them; that he may be truly affected with, and humbled for them; and withal to make known the Danger of deferring Repentance, and of Salvation at any time offered, to awaken his Conscience, and rouze him out of a stupid and secure condition, to apprehend the Justice and Wrath of God, before whom none can stand; but he that being lost in himself, layeth hold upon Christ by Faith.

If he hath endeavoured to walk in the ways of Holiness, and to serve God in Uprightness, altho not without many Failings and Infirmities, or if his Spirit be broken with the sense of Sin, or cast down through want of the sense of God's Favour, then it will be fit to raise him up, by setting before him the Freeness and Fulness of God's Grace, the Sufficiency of Righteousness in Christ, the gracious Offers in the Gospel, that all who repent and believe with all their Heart in God's Mercy through Christ, renouncing their own Righteousness, shall have Life and Salvation in him.

It may be also useful to shew him, that Death hath in it no spiritual Evil to be feared by those that are in Christ, because Sin, the Sting of Death, is taken away by Christ, who hath delivered all that

are his from the Bondage of the fear of Death, triumphed over the Grave, given us Victory, is Himself entred into Glory, to prepare a place for his People: So that neither Life nor Death shall be able to separate them from God's Love in Christ, in whom such are sure, tho now they must be laid in the Dust, to obtain a joyful and glorious Resurrection to eternal Life.

Advice also may be given, as to beware of an ill grounded Perswasion on Mercy, or on the Goodness of his Condition for Heaven, so to disclaim all Merit in himself, and to cast himself wholly upon God for Mercy in the sole Merits and Mediation of Jesus Christ, who hath engaged himself never to cast them off, who in Truth and Sincerity come unto him: Care also must be taken, that the sick Person be not cast down into Despair by such a severe Representation of the Wrath of God due to him for his Sins, as is not mollified by a seasonable propounding of Christ and his Merit, for a door of Hope to every penitent Believer.

When the sick Person is best composed, may be least disturbed, and other necessary Offices about him least hindred, the Minister, if desired, shall pray with him and for him to this effect;

Confessing and bewailing of Sin original and actual, the miserable Condition of all by Nature, as being Children of Wrath, and under the Curse, acknowledging that all Diseases, Sicknesses, Death and Hell it self, are the proper Issues and Effects thereof: Imploring God's Mercy for the sick Person through the Blood of Christ, beseeching that God would open his Eyes, discover unto him his Sins, cause him to see himself lost in himself, make known to him the Cause why God smiteth him, reveal Jesus Christ to his Soul for Righteousness and Life, give unto him his holy Spirit to create and strengthen Faith to lay hold upon Christ, to

work

work in him comfortable Evidences of his Love, to arm him against Temptations, to take off his Heart from the World, to sanctify his present Visitation, to furnish him with Patience and Strength to bear it, and to give him Perseverance in Faith to the end.

That if God shall please to add to his Days, he would vouchsafe to bless and sanctify all means of his Recovery to remove the Disease, renew his Strength, and enable him to walk worthy of God, by a faithful Remembrance, and diligent observing of such Vows and Promises of Holiness and Obedience, as Men are apt to make in times of Sickness, that he may glorify God in the remaining part of his Life.

And if God have determined to finish his Days by the present Visitation, he may find such Evidence of the Pardon of his Sins, of his Interest in Christ, and eternal Life by Christ, as may cause his inward Man to be renewed while his outward Man decayeth; that he may behold Death without Fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so to receive the end of his Faith, the Salvation of his Soul, through the only Merits and Intercession of the Lord Jesus Christ, our alone Saviour and all-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his House in order, thereby to prevent Inconveniences, to take care for the payment of his Debts, and to make Restitution or Satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all Men their Trespasses against him, as he expects Forgiveness at the hand of God.

Lastly, The Minister may improve the present occasion to exhort those about the sick Person, to consider their own Mortality, to return to the Lord and make Peace with him; in Health to prepare

pa[illegible] for Sickneſs, Death and Judgment, and all the days of their appointed time, ſo to wait until their Change come; that when Chriſt who is our Life ſhall appear, they may appear with him in Glory.

Concerning Burial of the Dead.

WHen any Perſon departeth this Life, let the dead Body, upon the day of Burial, be decently attended from the Houſe to the Place appointed for publick Burial, and there immediately enterred without any Ceremony.

And becauſe the Cuſtom of kneeling down and praying by or towards the Dead Corps, and other ſuch Uſages in the place where it lies, before it be carried to Burial, are ſuperſtitious; and for that praying, reading and ſinging, both in going to and at the Grave, have been groſly abuſed, are no way beneficial to the Dead, and have proved many ways hurtful to the Living, therefore let all ſuch things be laid aſide.

Howbeit, we judg it very convenient, that the Chriſtian Friends which accompany the dead Body to the place appointed for publick Burial, do apply themſelves to Meditations and Conference, ſutable to the occaſion; and that the Miniſter, as upon other occaſions, ſo at this time, if he be preſent, may put them in remembrance of their Duty.

That this ſhall not extend to deny any civil Reſpects or Deferences at the Burial, ſutable to the Rank and Condition of the Party deceaſed, whilſt he was living.

Concerning Publick Solemn Fasting.

WHen some great and notable Judgments are either inflicted upon a People, or apparently imminent, or by some extraordinary Provocations notoriously deserved; as also, when some special Blessing is to be sought and obtained, publick solemn Fasting (which is to continue the whole day) is a Duty that God expecteth from the Nation or People.

A religious Fast requires total Abstinence, not only from all Food (unless bodily Weakness do manifestly disable from holding out till the Fast be ended, in which case somewhat may be taken, yet very sparingly, to support Nature when ready to faint) but also from all worldly Labour, Discourses and Thoughts, and from all bodily Delights, (altho at other times lawful) rich Apparel, Ornaments, and such like, during the Fast; and much more from what-ever is, in the Nature or Use, scandalous or offensive; as, gayish Attire, lascivious Habits and Gestures, and other Vanities of either Sex, which we recommend to all Ministers in their Places, diligently and zealously to reprove, as at other times, so especially at a Fast, without respect of Persons, as there shall be occasion.

Before the publick Meeting, each Family and Person apart are privately to use all religious Care to prepare their Hearts to such a solemn Work, and to be early at the Congregation.

So large a Portion of the Day, as conveniently may be, is to be spent in publick reading and preaching of the Word, with singing of Psalms fit to quicken Affections sutable to such a Duty; but especially in Prayer, to this or the like effect;

Giving

Giving Glory to the great Majesty of God, the Creator, Preserver, and supreme Ruler of all the World, the better to affect us thereby with a holy Reverence and Awe of him; acknowledging his manifold, great and tender Mercies, especially to the Church and Nation, the more effectually to soften and abase our Hearts before him: Humbly confessing of Sins of all sorts, with their several Aggravations; Justifying God's righteous Judgments, as being far less than our Sins do deserve; yet humbly and earnestly imploring his Mercy and Grace for our selves, the Church and Nation, for our King and all in Authority, and for all others for whom we are bound to pray (according as the present Exigent requireth) with more special Importunity and Enlargement than at other times, applying by Faith the Promises and Goodness of God, for Pardon, Help and Deliverance from the Evils felt, feared, or deserved, and for obtaining the Blessings which we need and expect; together with a giving up of our selves wholly and for ever unto the Lord.

In all these, the Ministers, who are the Mouths of the People unto God, ought so to speak from their Hearts, upon serious and through Premeditation of them, that both themselves and their People may be much affected, and even melted thereby; especially with Sorrow for their Sins, that it may be indeed a day of deep Humiliation and afflicting of the Soul.

Special choice is to be made of such Scriptures to be read, and of such Texts for Preaching, as may best work the Hearts of the Hearers to the special Business of the Day, and most dispose them to Humiliation and Repentance; insisting most on those Particulars, which each Minister's Observation and Experience tells him, are most conducing to the Edification and Reformation of that Congregation to which he preacheth.

Before the close of the publick Duties, the Minister is in his own and the Peoples Name to engage his and their Hearts to be the Lord's, with professed Purpose and Resolution to reform whatever is amiss among them, and more particularly such Sins as they have been more remarkably guilty of; and to draw nearer unto God, and to walk more closely and faithfully with him in new Obedience, than ever before.

He is also to admonish the People with all Importunity, that the Work of that Day doth not end with the publick Duties of it, but that they are so to improve the Remainder of the Day, and of their whole Life, in re-inforcing upon themselves and their Families in private, all those godly Affections and Resolutions which they professed in publick, as that they may be settled in their Hearts for ever, and themselves may more sensibly find that God hath smelt a sweet Savour in Christ from their Performances, and is pacified towards them, by Answers of Grace, in pardoning of Sin, in removing of Judgments, in averting or preventing of Plagues, and in conferring of Blessings, suitable to the Conditions and Prayers of his People by Jesus Christ.

Beside solemn and general Fasts enjoyned by Authority, we judg that at other times Congregations may keep Days of Fasting, as divine Providence shall administer unto them special occasions; and also that Families may do the same, so it be not on Days wherein the Congregation to which they do belong is to meet for Fasting, or other publick Duties of Worship.

Cop-

Concerning the Obſervation of Days of publick Thankſgiving.

WHen any ſuch Day is to be kept, let notice be given of it, and of the occaſion thereof, ſome convenient time before, that the People may the better prepare themſelves thereunto.

The Day being come, and the Congregation (after private Preparations) being aſſembled, the Miniſter is to begin with a word of Exhortation, to ſtir up the People to the Duty for which they are met, and with a ſhort Prayer for God's Aſſiſtance and Bleſſing, as at other Conventions for publick Worſhip, according to the particular occaſion of their Meeting.

Let him then make ſome pithy Narration of the Deliverance obtained, or Mercy received, or of whatever hath occaſioned that aſſembling of the Congregation, that all may better underſtand it, or be minded of it, and more affected with it.

And becauſe ſinging of Pſalms is of all other the moſt proper Ordinance for expreſſing of Joy and Thankſgiving, let ſome pertinent Pſalm or Pſalms be ſung for that purpoſe, before or after the reading of ſome Portion of the Word, ſutable to the preſent Buſineſs.

Then let the Miniſter who is to preach, proceed to further Exhortation and Prayer before his Sermon, with ſpecial Reference to the preſent Work; after which let him preach upon ſome Text of Scripture pertinent to the occaſion.

The Sermon ended, let him only pray, as at other times after Preaching is directed, with Remembrance of the Neceſſities of the Church, King and State (if before the Sermon they were omit-

ted) but enlarge himself in due and solemn Thanksgiving for former Mercies and Deliverances, but more especially for that which at the present calls them together to give Thanks; with humble Petition for the Continuance and renewing of God's wonted Mercies, as need shall be, and for sanctifying Grace to make a right Use thereof. And so having sung another Psalm suitable to the Mercy, let him dismiss the Congregation with a Blessing, that they may have some convenient time for their Repast and Refreshing.

But the Minister (before their Dismission) is solemnly to admonish them, to beware of all Excess and Riot, tending to Gluttony or Drunkenness, and much more of these Sins themselves, in their eating and refreshing, and to take care that their Mirth and rejoycing be not carnal, but spiritual, which may make God's Praise to be glorious, and themselves humble and sober, and that both their feeding and rejoycing may render them more cheerful, and enlarged further to celebrate his Praises in the midst of the Congregation when they return unto it, in the remaining part of that day.

When the Congregation shall be again assembled, the like course in praying, reading, preaching, singing of Psalms, and offering up of more Praise and Thanksgiving, that is before directed for the Morning, is to be renewed and continued so far as the time will give leave.

At one or both of the publick Meetings that day, a Collection is to be made for the Poor, (and in the like manner upon the day of publick Humiliation) that their Loyns may bless us, and rejoyce the more with us: And the People are to be exhorted, at the end of the latter Meeting, to spend the Residue of that day in holy Duties, and Testifications of Christian Love and Charity one towards another,

and

and of rejoycing more and more in the Lord, as becometh those who make the Joy of the Lord their Strength.

Of singing of Psalms.

IT is the Duty of Christians to praise God publickly, by singing of Psalms together in the Congregation, and also privately in the Family.

In singing of Psalms, the Voice is to be tuneable and gravely ordered: But the chief care must be to sing with Understanding, and with Grace in the Heart, making Melody to the Lord.

That the whole Congregation may join herein, every one that can read is to have a Psalm-book; and all others, not disabled by Age or otherwise, are to be exhorted to learn to read: But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit Person appointed by him and the other ruling Officers, do read the Psalm Line by Line before the singing thereof.

An Appendix touching Days and Places for publick Worship.

THere is no Day commanded in Scripture to be kept holy under the Gospel but the Lord's Day, which is the Christian Sabbath.

Festival Days, vulgarly called Holy Days, having no Warrant in the Word of God, are not to be continued.

Nevertheless, it is lawful and necessary, upon special emergent occasions, to separate a Day or Days for publick Fasting or Thanksgiving, as the

ſeveral eminent and extraordinary Diſpenſations of God's Providence ſhall adminiſter Cauſe and Opportunity to his People.

As no Place is capable of any Holineſs under pretence of whatſoever Dedication or Conſecration, ſo neither is it ſubject to ſuch Pollution by any Superſtition formerly uſed, and now laid aſide, as may render it unlawful or inconvenient, for Chriſtians to meet together therein for the publick Worſhip of God; and therefore we hold it requiſite that the Places for publick aſſembling for Worſhip among us, ſhould be continued and employed to that Uſe.

To

To the Right Honourable the Lords and Commons Assembled in Parliament;

The humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at *Westminster*.

Concerning *Church-Government*.

The PREFACE.

JESUS CHRIST, upon whose Shoulders the Government is, whose Name is called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, of the Increase of whose Government and Peace there shall be no end, who sits upon the Throne of *David*, and upon his Kingdom, to order it, and to establish it with Judgment and Justice, from henceforth even for ever, having all Power given unto him in Heaven and in Earth by the Father, who raised him from the dead, and set him on his own right Hand, far above all Principalities, and Power, and Might, and Dominion,

minion, and every Name that is named not only in this World, but also in that which is to come, and put all things under his Feet, and gave him to be the Head over all things to the Church, which is his Body, the Fulneſs of him that filleth all in all: He being aſcended up far above all Heavens, that he might fill all things, received Gifts for his Church, and gave Offices neceſſary for the Edification of his Church, and perfecting of his Saints.

Mat. 28. *v.* 18, 19, 20. *Eph.* 1. 20, *to* 23. *compared with Eph.* 4. *v.* 8, 11. *and Pſal.* 68. *v.* 18.

Of the Church.

THere is one general Church viſible, held forth in the New Teſtament, 1 *Cor.* 22. 12, 13, 28. together with the reſt of the Chapter.

The Miniſtry, Oracles and Ordinances of the new Teſtament, are given by Jeſus Chriſt to the general Church viſible, for the gathering and perfecting of it in this Life until his ſecond Coming, 1 *Cor.* 12. 28. *Eph.* 4. 4, 5. compared with *ver.* 10, 11, 12, 13, 15, 16. of the ſame Chapter.

Particular viſible Churches, Members of the general Church, are alſo held forth in the New Teſtament, *Gal.* 1. 21, 22. *Rev.* 1. 4, 20. and *Rev.* 2. 1. Particular Churches in the primitive times were made up of viſible Saints, *viz.* of ſuch as being of Age, profeſſed Faith in Chriſt, and Obedience unto Chriſt, according to the Rule of Faith and Life taught by Chriſt and his Apoſtles, and of their Children, *Acts* 2. 38, 41. *Acts* 2. laſt, compared with *Acts* 5. *v.* 14. 1 *Cor.* 1. 2. compared with 2 *Cor.* 9. *v.* 13. *Acts* 2. *v.* 39. 1 *Cor.* 7. *v.* 14. *Rom.* 21. 16. and ſo forward. *Mark* 10. 14. compared with *Mat.* 19. *v.* 13, 14. *Luke* 18. *v.* 15, 16.

Of

Of the Officers of the Church.

THe Officers which Christ hath appointed for the Edification of his Church, and the perfecting of the Saints, are:

Some extraordinary; as Apostles, Evangelists, and Prophets, which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church-Governours and Deacons.

Pastors.

THe Pastor is an ordinary and perpetual Officer in the Church, *Jer.* 3. *v.* 15, 16, 17. Prophesying of the time of the Gospel, 1 *Pet.* 5. 2, 3, 4. *Eph.* 4. 11, 12, 13.

First, It belongs to his Office,

To pray for and with his Flock, as the Mouth of the People, unto God, *Acts* 6. 2, 3, 4. and 20. 36. where Preaching and Prayer are joined as several Parts of the same Office, *Jam.* 5. *v.* 14, 15. The Office of the Elder, that is, the Pastor, is to pray for the sick, even in private, to which a Blessing is especially promised, much more therefore ought he to perform this in the publick Execution of his Office, as a Part thereof.

To read the Scripture publickly; For the Proof of which,

1. That the Priests and Levites in the Jewish Church were trusted with the publick Reading of the Word, as is proved, *Deut.* 31. *v.* 9, 10, 11. *Nehem.* 8. 1, 2, *and* 13.

2. That the Ministers of the Gospel have as ample a Charge and Commission to dispense the Word, as

well

well as other Ordinances, as the Priests and *Levites* had under the Law, proved, *Isa.* 66. *v.* 21. *Mat.* 23. *v.* 34. Where our Saviour entituleth the Officers of the New Testament, whom he will send forth, by the same Names of the Teachers of the old.

Which Propositions prove, that therefore (the Duty being of a moral Nature) it followeth by just Consequence, that the publick Reading of the Scriptures belongeth to the Pastors Office.

To feed the Flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort and comfort, 1 *Tim.* 3. 2. 2 *Tim.* 3. 16, 17. *Tit.* 1. 9.

To catechise, which is a plain laying down the Principles of the Oracles of God, *Heb.* 5. *v.* 12. or of the Doctrine of Christ, and is a part of Preaching.

To dispense other divine Mysteries, 1 *Cor.* 4. *v.* 1, 2.

To administer the Sacraments, *Mat.* 18. 19, 20. *Mark* 16. 15, 16. 1 *Cor.* 11. 23, 24, 25. compared with 1 *Cor.* 10. 16.

To bless the People from God, *Num.* 6. 23, 24, 25, 26. compared with *Rev.* 14. 5. (where the same Blessings and Persons from whom they come, are expressly mentioned) *Isa.* 66. 21. Here under the Names of Priests and *Levites*, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by Office to bless the People, *Deut.* 10. 8. 2 *Cor.* 13. *v.* 14. *Eph.* 1. *v.* 2.

To take care of the poor, *Acts* 11. 30. and *ch.* 4. *v.* 34, 35, 36, 37. and 6. 2, 3, 4. 1 *Cor.* 16. 1, 2, 3, 4. *Gal.* 2. 9, 10.

And he hath also a ruling Power over the Flock as a Pastor, 1 *Tim.* 5. 17. *Acts* 20, 17. and 28. 1. 1 *Thess.* 5. 12. *Heb.* 13. 7, 17.

Teacher

Teacher or Doctor.

THe Scripture doth hold out the Name and Title of a Teacher, as well as of the Paſtor, 1 *Cor.* 12. *v.* 28. *Eph.* 4. 11.

Who is alſo a Miniſter of the Word as well as the Paſtor, and hath Power of Adminiſtration of the Sacraments.

The Lord having given different Gifts, and divers Exerciſes according to theſe Gifts in the Miniſtry of the Word, *Rom.* 12. 6, 7. 8. 1 *Cor.* 12, 1, 4, 5, 6, 7. Though theſe different Gifts may meet in, and accordingly be exerciſed by one and the ſame Miniſter, 1 *Cor.* 14. 3. 2 *Tim.* 4. 2. *Tit.* 2. *v.* 9. yet where be ſeveral Miniſters in the ſame Congregation, they may be deſigned to ſeveral Employments, according to the different Gifts in which each of them doth moſt excel, *Rom.* 12. 6, 7, 8. 1 *Pet.* 4. 10, 11. And he that doth more excel in Expoſition of Scripture, in teaching ſound Doctrine, and in convincing Gainſayers, than he doth in Application, and is accordingly employed therein, may be called a Teacher or Doctor: the places alledged by the Notation of the Word doth prove the Propoſition; Nevertheleſs, where is but one Miniſter in a particular Congregation, he is to perform ſo far as he is able the whole Work of the Miniſtry, as appeareth in 2 *Tim.* 4. 2. *Tit.* 1. 9. before alledged, 1. *Tim.* 6. 2.

A Teacher or Doctor is of moſt excellent Uſe, in Schools and Univerſities, as of old in the Schools of the Prophets, and at *Jeruſalem*, where *Gemaliel* and others taught as Doctors.

Other Church-Governours.

AS there were in the Jewish Church Elders of the People joined with the Priests and *Levites* in the Government of the Church, (as appeareth in 2 *Chron.* 19. *v.* 8, 9, 10.) So Christ, who hath instituted a Government, and Governours Ecclesiastical in the Church, hath furnished some in his Church, beside the Ministers of the Word, with Gifts for Government, and with Commission to execute the same when called thereunto, who are to join with the Minister in the Government of the Church, *Rom.* 12. *v.* 7, 8. 1 *Cor.* 12. *v.* 28. which Officers reformed Churches commonly call Elders.

Deacons.

THe Scripture doth hold out Deacons as distinct Officers in the Church, *Phil.* 1. *v.* 1. 1 *Tim.* 3. 8. whose Office is perpetual, 1 *Tim.* 3. 8, to *v.* 15. *Acts* 6. 1, 2, 3, 4. To whose Office it belongs not to preach the Word, or administer the Sacraments; but to take special care in distributing to the Necessities of the poor, *Acts* 6. 1, 2, 3, 4, and the Verses following.

Of particular Congregations.

IT is lawful and expedient that there be fixed Congregations, that is, a certain Company of Christians to meet in one Assembly ordinarily for publick Worship. When Believers multiply to such a Number, that they cannot conveniently meet in one place,

place, it is lawful and expedient that they ſhould be divided into diſtinct and fixed Congregations, for the better Adminiſtration of ſuch Ordinances as belong unto them, and the Diſcharge of mutual Duties, 1 *Cor.* 14. 26. *Let all things be done unto Edifying*; and *Verſes* 33, 40.

The ordinary way of dividing Chriſtians into diſtinct Congregations, and moſt expedient for Edification, is by the reſpective Bounds of their Dwellings.

Firſt, Becauſe they who dwell together, being bound to all kind of moral Duties one to another, have the better Opportunity thereby to diſcharge them, which moral Tye is perpetual; for Chriſt came not to deſtroy the Law, but to fulfil it. *Deut.* 15. *v.* 7, 11. *Mat.* 22. *v.* 39. *Mat.* 5. *v.* 17.

Secondly, The Communion of Saints muſt be ſo ordered, as may ſtand with the moſt convenient uſe of the Ordinances, and diſcharge of moral Duties, without Reſpect of Perſons, 1 *Cor.* 14. 26. *Let all things be done unto Edifying.* Heb. 10. 24, 25. Jam. 2. 1, 2.

Thirdly, The Paſtor and People muſt ſo nearly cohabit together, as that they may mutually perform their Duties each to other with moſt Conveniency.

In this Company ſome muſt be ſet apart to bear Office.

Of the Officers of a particular Congregation.

FOr Officers in a ſingle Congregation, there ought to be one at the leaſt both to labour in the Word and Doctrine, and to rule, *Prov.* 29. 18. 1 *Tim.* 5. 17. *Heb.* 13. 7.

It is alſo requiſite that there ſhould be others to

join

join in Government, 1 *Cor.* 12. 28.

And likewise it is requisite that there be others to take special care for the Relief of the poor, *Acts* 6. *v.* 2, 3.

The Number of each of which is to be proportioned according to the Condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well ordering of the Affairs of that Congregation, each according to his Office.

It is most expedient, that in these Meetings, one whose Office is to labour in the Word and Doctrine, do moderate in their Proceedings, 1 *Tim.* 5. *v.* 17.

Of the Ordinances of a particular Congregation.

THe Ordinances in a single Congregation, are Prayer, Thanksgiving, and Singing of Psalms, 1 *Tim.* 2. 1. 1 *Cor.* 14. *v.* 15, 16. The Word read, (although there follow no immediate Explication of what is read) the Word expounded and applied, Catechising, the Sacraments administred, Collection made for the poor, dismissing the People with a Blessing.

Of Church Government, and the several Sorts of Assemblies for the same.

CHrist hath instituted a Government, and Governours Ecclesiastical in the Church, to that purpose the Apostles did immediately receive the Keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the World upon all Occasions.

And Christ hath since continually furnished some in his Church with Gifts of Government, and with Commission

Commission to execute the same when called thereunto.

It is lawful and agreeable to the Word of God, that the Church be governed by several Sorts of Assemblies, which are congregational, classical, and synodical.

Of the Power in common of all these Assemblies.

IT is lawful and agreeable to the Word of God, that the several Assemblies before mentioned, have Power to convent and call before them any Person within their several Bounds, whom the Ecclesiastical Business which is before them doth concern, proved by *Mat.* 18. 15, to 21.

They have Power to hear and determine such Causes and Differences, as do orderly come before them.

It is lawful and agreeable to the Word of God, that all the said Assemblies have some Power to dispense Church-Censures.

Of Congregational Assemblies, that is, The Meeting of the ruling Officers of a particular Congregation for the Government thereof.

THe ruling Officers of a particular Congregation have Power authoritatively to call before them any Member of the Congregation, as they shall see just Occasion.

To enquire into the Knowledg and spiritual Estate of the several Members of the Congregation. To admonish and rebuke.

Which three Branches are proved by *Heb.* 13. 17.

1 *Thess.* 5. 12, 13. *Ezek.* 34. 4.

Authoritative Suspension from the Lord's Table of a Person not yet cast out of the Church, is agreeable to the Scripture.

First, because the Ordinance it self must not be profaned.

Secondly, because we are charged to withdraw from those that walk disorderly.

Thirdly, because of the great Sin and Danger both to him that comes unworthily, and also to the whole Church, *Mat.* 7. 6. 2 *Thess.* 3. 6, 14, 15. 1 *Cor.* 11. 27, to the end of the Chapter: compared with *Jude* v. 23. 1 *Tim.* 5. 22. And there was Power and Authority under the Old Testament, to keep unclean Persons from holy things, *Lev.* 13. 5. *Num.* 9. 7. 2 *Chron.* 23. 19.

The like Power and Authority by way of Analogy, continues under the New Testament.

The ruling Officers of a particular Congregation, have Power authoritatively to suspend from the Lord's Table a Person not yet cast out of the Church.

First, because those who have Authority to judge of, and admit such as are fit to receive the Sacrament, have Authority to keep back such as shall be found unworthy.

Secondly, because it is an Ecclesiastical Business, of ordinary Practice belonging to that Congregation.

When Congregations are divided and fixed, they need all mutual help one from another, both in Regard of their intrinsical Weaknesses, and mutual Dependance; as also in Regard of Enemies from without.

Of

Of Classical Assemblies.

THe Scripture doth hold out a Presbytery in a Church, both in the first Epistle to *Timothy*, *Chap.* 4. *ver.* 14. and in *Acts* 15. 2, 4, 6.

A Presbytery consisteth of Ministers of the Word, and such other publick Officers as are agreeable to, and warranted by the Word of God, to be Church Governours, to join with the Ministers in the Government of the Church, as appeareth, *Rom.* 12. 7, 8. 1 *Cor.* 12. 28.

The Scripture doth hold forth, that many particular Congregations may be under one Presbyterial Government.

This Proposition is proved by Instances.

I. First, Of the Church of *Jerusalem*, which consisted of more Congregations than one, and all these Congregations were under one Presbyterial Government.

This appeareth thus:

1. First, The Church of *Jerusalem* consisteth of more Congregations than one, as is manifest.

First, by the Multitude of Believers, before the Dispersion of the Believers there by means of the Persecution, mentioned in the *Acts* of the Apostles, *Chap.* 1. in the Beginning thereof; witness *Chap.* 1. *Ver.* 11. and *Chap.* 1. *Ver.* 41, 46, 47. and *Chap.* 4. *Ver.* 4. and *Chap.* 5. *Ver.* 11. and *Chap.* 6. of the same Book of the Acts, *v.* 17.

And also after the Dispersion, *Acts* 9. *v.* 32. and *Chap.* 12. *v.* 14. and *Chap.* 21. *v.* 20. of the same Book.

Secondly, By the many Apostles and other Preachers in the Church of *Jerusalem*; and if there were but one Congregation there, then each Apostle preached

preached but ſeldom; which will not conſiſt with *Chap.* 6. *v.* 2. of the ſame Book of the *Acts* of the Apoſtles.

Thirdly, The Diverſity of Languages amongſt the Believers, mentioned both in the ſecond and ſixth Chapters of the *Acts*, doth argue more Congregations than one in that Church.

2. Secondly, All thoſe Congregations were under one Presbyterial Government; Becauſe,

Firſt, They were one Church, *Acts* 8. 1. and 2. *v.* 47. compared with *Chap.* 5. 11. and 12. 5. and 15. *v.* 4. of the ſame Book.

Secondly, The Elders of the Church are mentioned, *Acts* 11. 30. and 15. 4, 6, 22. and 21. 17, 18. of the ſame Book.

Thirdly, The Apoſtles did the ordinary Acts of Presbyters, as Presbyters in that Kirk, which proveth a Presbyterial Church before the Diſperſion, *Acts* 6.

Fourthly, The ſeveral Congregations in *Jeruſalem* being one Church, the Elders of that Church are mentioned as meeting together for Acts of Government, *Acts* 11. 30. and 15. 4, 6, 22. and 21. *v.* 17, 18. and ſo forward, which proves that thoſe ſeveral Congregations were under one Presbyterial Government.

And whether theſe Congregations were fixed or not fixed, in Regard of Officers or Members, it is all one as to the Truth of the Propoſition.

Nor doth there appear any material Difference betwixt the ſeveral Congregations in *Jeruſalem*, and the many Congregations now in the ordinary Condition of the Church, as to the point of Fixedneſs required of Officers or Members.

3. Thirdly, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. Se-

II. Secondly, By the Instance of the Church of *Ephesus*: For,

1. That there were more Congregations than one in the Church of *Ephesus*, appears by *Acts* 20. 31. where is mention of *Paul*'s Continuance at *Ephesus*, in preaching for the Space of three Years; and *Acts* 12. *v.* 18, 19, 20. where the special Effect of the Lord is mentioned; and *v.* 10. and 17. of the same *Chapter*, where is a Distinction of *Jews* and *Greeks*; and 1 *Cor.* 16. *v.* 8, 9. where is a reason of *Paul*'s stay at *Ephesus*, until *Pentecost*; and *v.* 12. where is mention of a particular Church in the House of *Aquila* and *Priscilla*, then at *Ephesus*, as appears *Acts* 18. 19, 24, 26. All which laid together, doth prove, that the Multitudes of Believers did make more Congregations than one in the Church of *Ephesus*.

2. That there were many Elders over these many Congregations, as one Flock, appeareth *Acts* 20. 17, 25. 28, 30, 36, 37.

3. That these many Congregations were one Church, and that they were under one Presbyterial Government, appeareth, *Rev.* 2. the first six Verses, joined with *Acts* 20. 17, 18.

Of Synodical Assemblies.

THe Scripture doth hold out another Sort of Assemblies for the Government of the Church, beside classical and congregational, all which we call synodical, *Acts* 15. Pastors and Teachers, and other Church Governours, (as also other fit Persons, when it shall be deemed expedient) are Members of those Assemblies which we call synodical, where they have a lawful Calling thereunto.

Synodical Assemblies may lawfully be of several sorts;

sorts; as Provincial, National, and Oecumenical.

It is lawful and agreeable to the Word of God, that there be a Subordination of congregational, classical, provincial, and national Assemblies for the Government of the Church.

Of Ordination of Ministers.

UNder the Head of Ordination of Ministers, is to be considered either the Doctrine of Ordination, or the Power of it.

Touching the Doctrine of Ordination.

NO Man ought to take upon him the Office of a Minister of the Word, without a lawful Calling, *John* 3. *v.* 27. *Rom.* 10. 14, 15. *Jer.* 14. 14. *Heb.* 5. 4.

Ordination is always to be continued in the Church, *Tit.* 1. 5. 1 *Tim.* 5. 21, 22.

Ordination is the solemn setting apart of a Person to some publick Church-office, *Num.* 8. 10, 11, 14, 19, 22. *Acts* 6. 3, 5, 6.

Every Minister of the Word is to be ordained by Imposition of hands, and Prayer, with Fasting, by those preaching Presbyters to whom it doth belong, 1 *Tim.* 5. 22. *Acts* 14. 23. and 13. 3.

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other ministerial Charge, *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. 7. 17, and 28.

He that is to be ordained Minister, must be duly qualified both for Life and ministerial Abilities, according to the Rules of the Apostle, 1 *Tim.* 3. 2, to 6. *Tit.* 1. 6, 7, 8, 9. He

He is to be examined and approved by those by whom he is to be ordained, 1 *Tim.* 3. 7, 10. and 5. *v.* 22.

No Man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of Exception against him, 1 *Tim.* 3. 2. *Tit.* 1. 7.

Touching the Power of Ordination.

ORdination is the Act of a Presbytery, 1 *Tim.* 4. *v.* 14.

The Power of ordering the whole Work of Ordination is in the whole Presbytery, which when it is over more Congregations than one, whether those Congregations be fixed or not fixed, in Regard of Officers or Members, it is indifferent as to the point of Ordination, 1 *Tim.* 4. 14.

It is very requisite, that no single Congregation that can conveniently associate, do assume to it self all and sole Power in Ordination.

1. Because there is no Example in Scripture, that any single Congregation, which might conveniently associate, did assume to it self all and sole Power in Ordination; neither is there any Rule which may warrant such a Practice.

2. Because there is in Scripture Example of an Ordination in a Presbytery over divers Congregations, as in the Church of *Jerusalem*, where were many Congregations, these many Congregations were under one Presbytery, and this Presbytery did ordain.

The preaching Presbyters, orderly associated either in Cities or neighbouring Villages, are those to whom the Imposition of Hands doth appertain, for those Congregations within their Bounds respectively.

Some

Some other Particulars concerning Church-Government do yet remain unfinished, which shall be, with all convenient speed, prepared and presented to this honourable House.

To the Right Honourable the

Lords and Commons

Assembled in Parliament;

The humble Advice of the Assembly of Divines, now sitting at *Westminster*,

Concerning

The Doctrinal Part of Ordination of Ministers.

1. NO Man ought to take upon him the Office of a Minister of the Word, without a lawful calling; *John* 3. 27. *Rom.* 10, 14, 15. *Jer.* 14. 14. *Heb.* 5. 4.

2. Ordination is always to be continued in the Church; *Tit.* 1. 5. 1 *Tim.* 5. 21, 22.

3. Ordination is the solemn setting apart of a Person to some publick Church-Office; *Numb.* 8. 10, *to* 22. *Acts* 6. 3, 5, 6.

4. Ere-

4. Every Minister of the Word is to be ordained by Imposition of Hands, and Prayer, with Fasting, by these preaching Presbyters to whom it doth belong; 1 *Tim.* 5. 22. *Acts* 14. 23. & 13. 3.

5. The Power of ordering the whole Work of Ordination is in the whole Presbytery, which, when it is over more Congregations than one, whether these Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination; 1 *Tim.* 4. 14.

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or other ministerial Charge; *Acts* 14. 23. *Tit.* 1. 5. *Acts* 20. 17, *and* 28.

7. He that is to be ordained Minister, must be duly qualified both for Life and ministerial Abilities, according to the Rules of the Apostle; 1 *Tim.* 3. 2, 3, 4, 5, 6. *Tit.* 1. 5, *to* 9.

8. He is to be examined and approved by those by whom he is to be ordained; 1 *Tim.* 3. 7, 10. & 5. 22.

9. No Man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of Exception against him; 1 *Tim.* 3. 2. *Tit.* 1. 7.

10. Preaching Presbyters, orderly associated, either in Cities, or neighbouring Villages, are those to whom the Imposition of Hands doth appertain, for those Congregations within their Bounds respectively; 1 *Tim.* 4. 14.

11. In extraordinary cases, something extraordinary may be done, until a settled Order may be had; yet keeping as near as possibly may be to the Rule; 2 *Chron.* 19. *ver.* 34, 35, 36. & *ch.* 30. *v.* 2, 3, 4, 5.

12. There is at this time (as we humbly conceive)

an extraordinary occasion for a way of Ordination for the present Supply of Ministers.

The Directory for Ordination of Ministers.

IT being manifest by the Word of God, that no Man ought to take upon him the Office of a Minister of the Gospel, until he be lawfully called and ordained thereunto: And that the Work of Ordination is to be performed with all due Care, Wisdom, Gravity, and Solemnity; we humbly tender these Directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the People, or otherwise commended to the Presbytery for any Place, must address himself to the Presbytery, and bring with him a Testimonial of his taking the Covenant of the three Kingdoms, of his Diligence and Proficiency in his Studies; What Degrees he hath taken in the University; and what hath been the time of his Abode there; and withal, of his Age, which is to be twenty four Years; but especially of his Life and Conversation.

2. Which being considered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of such Holiness of Life as is requisite in a Minister of the Gospel, and to examine him touching his Learning and Sufficiency, and touching the Evidences of his Calling to the holy Ministry, and in particular his fair and direct Calling to that Place.

The Rules for Examination are these.

1. THat the Party examined be dealt withal in a brotherly way, with Mildness of Spirit, and with special respect to the Gravity, Modesty, and Quality of every one.

2. He shall be examined touching his Skill in the Original Tongues, and his Trial to be made by reading the Hebrew and Greek Testaments, and rendering some Portion of some into Latin; and if he be defective in them, Enquiry shall be made the more strictly after his other Learning, and whether he hath Skill in Logick and Philosophy.

3. What Authors in Divinity he hath read, and is best acquainted with; and Trial shall be made in his Knowledg of the Grounds of Religion, and Ability to defend the Orthodox Doctrine contained in them, against all unsound and erroneous Opinions; especially those of the present Age; of his Skill in the Sense and Meaning of such Places of Scripture as shall be proposed unto him in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.

4. If he hath not before preached in publick, with Approbation of such as are able to judg, he shall, at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also, within a competent time, frame a Discourse in Latin, upon such a common Place or Controversy in Divinity as shall be assigned him, and exhibit to the Presbytery such Theses as express the Sum thereof, and maintain a Dispute upon them.

6. He shall preach before the People, the Presbytery, or some of the Ministers of the Word appointed by them being present.

7. *The Proportion of his Gifts in relation to the Place unto which he is called, shall be considered.*

8. *Beside the Trial of his Gifts in Preaching, he shall undergo an Examination in the Premises two several Days, and more, if the Presbytery shall judge it necessary.*

9. *And as for him that hath been formerly ordained a Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his Abilities and Conversation, whereupon his Fitness for that Place shall be tried by his Preaching there (if it shall be judged necessary) by a further Examination of him.*

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three several Days, and to converse with the People, that they may have Trial of his Gifts for their Edification, and may have Time and Occasion to enquire into, and the better to know his Life and Conversation.

4. In the last of these three Days, appointed for the Trial of his Gifts in Preaching, there shall be sent from the Presbytery to the Congregation, a publick Intimation in Writing, which shall be publickly read before the People, and after affixed to the Church-door, to signify, that such a Day a competent Number of the Members of that Congregation, nominated by themselves, shall appear before the Presbytery, to give their Consent and Approbation to such a Man to be their Minister, or otherwise to put in with all Christian Discretion and Meekness, what Exceptions they have against him; and if upon the Day appointed there be no just Exception against him, but the People give their Consent, then the Presbytery shall proceed to Ordination.

5. Upon

5. Upon the Day appointed for Ordination, which is to be performed in that Church where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly joyn in Prayer for a Blessing upon the Ordinance of Christ, and the Labours of his Servant for their Good. The Presbytery shall come to the Place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery; of which one appointed by the Presbytery shall preach to the People, concerning the Office and Duty of Ministers of Christ, and how the People ought to receive them for their Work-sake.

6. After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained, concerning his Faith in Christ Jesus, and his perswasion of the Truth of the Reformed Religion, according to the Scripture; His sincere Intentions and Ends in desiring to enter into this Calling; His Diligence in Praying, Reading, Meditation, Preaching, Ministring the Sacraments, Discipline, and doing all ministerial Duties towards his Charge; His Zeal and Faithfulness in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schism; His care that himself and his Family may be unblameable, and Examples to the Flock; His Willingness and Humility in Meekness of Spirit to submit unto the Admonitions of his Brethren, and Discipline of the Church; And his Resolution to continue in his Duty against all Trouble and Persecution.

7. In all which having declared himself, professed his Willingness, and promised his Endeavours by the Help of God: The Minister likewise shall demand of the People, concerning their Willingness to receive and acknowledg him as the Minister of

Christ, and to obey and submit unto him, as having Rule over them in the Lord, and to maintain, encourage, and assist him in all the parts of his Office.

Which, being mutually promised by the People, the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and Work of the Ministry, by laying their Hands on him, which is to be accompanied with a short Prayer or Blessing, to this effect:

8. *Thankfully acknowledging the great Mercy of God, in sending Jesus Christ for the Redemption of his People, and for his Ascension to the right Hand of God the Father, and thence pouring out his Spirit, and giving Gifts to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this Man to this great Work; To entreat him to fit him with his holy Spirit, to give him (who in his Name we thus set apart to his holy Service) to fulfil the Work of his Ministry in all things; that he may both save himself, and his People committed to his charge.*

9. This or the like Form of Prayer, and Blessing being ended, let the Minister who preached, briefly exhort him to consider of the Greatness of his Office and Work, the danger of Negligence both to himself and his People, the Blessing which will accompany his Faithfulness in this Life, and that to come; and withal, exhort the People to carry themselves to him as to their Minister in the Lord, according to their solemn Promise made before; and so by Prayer commending both him and his Flock to the Grace of God, after singing of a Psalm, let the Assembly be dismissed with a Blessing.

10. If a Minister be designed to a Congregation, who hath been formerly ordained Presbyter, according to the Form of Ordination which hath been

in the Church of *England*, which we hold for Substance to be valid, and not to be disclaimed by any who have received it, then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

11. And in case any Person already ordained Minister in *Scotland*, or in any other reformed Church, be designed to a Congregation in *England*, he is to bring from the Church to that Presbytery here, within which that Congregation is, a sufficient Testimonial of his Ordination, of his Life and Conversation while he lived with them, and of the causes of his Removal; and to undergo such a Trial of his Fitness and Sufficiency, and to have the same course held with him in other Particulars, as is set down in the Rule immediately going before, touching Examination and Admission.

12. That Records be carefully kept in the several Presbyteries, of the Names of the Persons ordained, with their Testimonials, the time and place of their Ordination, of the Presbyters who did impose Hands upon them, and of the Charge to which they are appointed.

13. That no Money or Gift, of what kind soever, shall be received from the Person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary Rules and Course of Ordination in the ordinary way; That which concerns the extraordinary way, requisite to be now practised, followeth:

1. In these present Exigencies, while we cannot have any Presbyteries formed up to their whole

Power

Power and Work, and that many Ministers are to be ordained for the Service of the Armies and Navy, and to many Congregations where there is no Minister at all, and where (by reason of the publick Troubles) the People cannot either themselves enquire out, and find out one who may be a faithful Minister for them, or have any with Safety sent unto them for such a solemn Trial as was before mentioned in the ordinary Rules, especially when there can be no Presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit Man to be ordained in that Congregation, and for that People; and yet notwithstanding it is requisite that Ministers be ordained for them, by some, who being set apart themselves for the Work of the Ministry, have Power to joyn in the setting apart of others, who are found fit and worthy. In those cases, until by God's Blessing the aforesaid Difficulties may be in some good measure removed, let some godly Ministers, in or about the City of *London*, be designed by publick Authority, who being associated, may ordain Ministers for the City, and Vicinity, keeping as near to the ordinary Rules forementioned, as possibly they may; And let this Association be for no other intent or purpose, but only for the Work of Ordination.

2. Let the like Association be made by the same Authority in great Towns, and the neighbouring Parishes in the several Counties, which are at the present quiet and undisturbed, to do the like for the Parts adjacent.

3. Let such as are chosen or appointed for the Service of the Armies or Navy be ordained, as aforesaid, by the associated Ministers of *London*, or some others in the Country.

6. Let them do the like, when any Man ſhall duly and lawfully be recommended to them for the Miniſtry of any Congregation, who cannot enjoy Liberty to have a Trial of his Parts and Abilities, and deſire the Help of ſuch Miniſters ſo aſſociated, for the better furniſhing of them with ſuch a Perſon, as by them ſhall be judged fit for the Service of that Church and People.

DI-

DIRECTIONS
OF THE
General Assembly,
Concerning Secret and Private
WORSHIP,
AND
Mutual Edification;

For cherishing Piety, for maintaining Unity, and avoiding Schism and Division.

BEsides the publick Worship in Congregations, mercifully established in this Land in great Purity; it is expedient and necessary, that secret Worship of each Person alone, and private Worship of Families, be pressed and set up; that with national Reformation the Profession and Power of Godliness, both personal and domestick, be advanced. L

I.

And first for secret Worship: It is most necessary, that every one apart and by themselves, be given to Prayer and Meditation, the unspeakable Benefit whereof is best known to them who are most exercised therein, this being the Mean whereby in a special way Communion with God is entertained, and right Preparation for all other Duties obtained: And therefore it becometh not only Pastors, within their several Charges, to press Persons of all sorts to perform this Duty Morning and Evening, and at other Occasions, but also it is incumbent to the Head of every Family, to have a care that both themselves and all within their Charge be daily diligent herein.

II.

The ordinary Duties comprehended under the Exercise of Piety, which should be in Families when they are convened to that Effect, are these: First, Prayer and Praises performed, with a special Reference, as well to the publick Condition of the Kirk of God and this Kingdom, as to the present case of the Family, and every Member thereof. Next, Reading of Scriptures, with Catechising in a plain way, that the Understandings of the simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read, together with godly Conferences, tending to the Edification of all the Members in the most holy Faith; as also Admonition and Rebuke upon just Reasons from those who have Authority in the Family.

III.

As the Charge and Office of interpreting the holy Scriptures is a part of the ministerial Calling, which none

none (howsoever otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and his Kirk: So in every Family where there is any that can read, the holy Scriptures should be read ordinarily to the Family: and it is commendable that thereafter they confer, and by way of Conference make some good Use of what hath been read and heard: As for Example, if any Sin be reproved in the Word read, Use may be made thereof, to make all the Family circumspect and watchful against the same; or if any Judgment be threatned or mentioned to have been inflicted in that Portion of Scripture which is read, Use may be made to make all the Family fear, lest the same or a worse Judgment befal them, unless they beware of the Sin that procured it. And finally, if any Duty be required, or Comfort held forth in a Promise, Use may be made to stir up themselves, to implore Christ for Strength to enable them for doing commanded Duty, and to apply the offered Comfort: In all which the Master of the Family is to have the chief hand; and any Member of the Family may propound a Question or Doubt for Resolution.

IV.

The Head of the Family is to take care that none of the Family withdraw himself from any part of Family Worship. And seeing the ordinary Performance of all the parts of Family-Worship belongeth properly to the Head of the Family, the Minister is to stir up such as are lazy, and train up such as are weak, to a Fitness for these Exercises; It being always free for Persons of Quality to entertain one approved by the Presbytery for performing Family Exercise: And in other Families, where the Head of the Family is unfit, that another constantly residing in the Family, approved by the Minister and Session,

Session, may be imployed in that Service; Wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by divine Providence be brought to any Family, it is requisite that at no time he convene a part of the Family for Worship, secluding the rest; except in singular cases specially concerning these Parties, which (in Christian Prudence) need not, or ought not to be imparted to others.

V.

Let no Idler, who hath no particular Calling, or vagrant Person, under Pretence of a Calling, be suffered to perform Worship in Families, to or for the same: seeing Persons tainted with Errors, or aiming at Division, may be ready (after that manner) to creep into Houses, and lead captive silly and unstable Souls.

VI.

At Family Worship a special care is to be had, that each Family keep by themselves, neither requiring, inviting, nor admitting Persons from divers Families, unless it be those who are lodged with them, or at Meal, or otherwise with them upon some lawful Occasion.

VII.

Whatsoever hath been the Effects and Fruits of Meetings of Persons of divers Families, in the times of Corruption or Trouble (in which Cases many things are commendable, which otherwise are not tolerable) yet when God hath blessed us with Peace and the Purity of the Gospel, such Meetings of Persons of divers Families (except in the cases mentioned in these Directions) are to be disapproved, as tending to the hinderance of the religious Exercise of each Family by it self, to the Prejudice of the publick Ministry, to the renting of the Families of particular

ticular Congregations, and (in Progress of time) of the whole Kirk; besides many Offences which may come thereby, to the hardning of the Hearts of carnal Men, and Grief of the godly.

VIII.

On the Lord's Day, after every one of the Family apart, and the whole Family together, have sought the Lord (in whose hands the Preparation of Mens Hearts are) to fit them for the publick Worship, and to bless to them the publick Ordinances; the Master of the Family ought to take care that all within his Charge repair to the publick Worship, that he and they may join with the rest of the Congregation; And, the publick Worship being finished, after Prayer, he should take an account what they have heard; And thereafter to spend the rest of the time which they may spare, in Catechising, and in spiritual Conferences upon the Word of God: Or else (going apart) they ought to apply themselves to Reading, Meditation, and secret Prayer, that they may confirm and increase their Communion with God; that so, the Profit which they found in the publick Ordinances, may be cherished and promoted, and they more edified unto eternal Life.

IX.

So many as can conceive Prayer, ought to make use of that Gift of God: albeit those who are rude and weaker may begin at a set Form of Prayer; but so, as they be not sluggish in stirring up in themselves (according to their daily Necessities) the Spirit of Prayer, which is given to all the Children of God in some Measure; To which Effect they ought to be the more fervent and frequent in secret Prayer to God, for enabling of their Hearts to conceive, and their Tongues to express convenient Desires to God for their Family. And in the mean time, for their

greater

greater Encouragement, let these Materials of Prayer be meditated upon, and made use of, as followeth.

Let them confess to God how unworthy they are to come in his Presence, and how unfit to worship his Majesty; and therefore earnestly ask of God the Spirit of Prayer.

They are to confess their Sins, and the Sins of the Family, accusing, judging and condemning themselves for them, till they bring their Souls to some Measure of true Humiliation.

They are to pour out their Souls to God, in the Name of Christ, by the Spirit, for Forgiveness of Sins, for Grace to repent, to believe and to live soberly, righteously, and godly, and that they may serve God with Joy and Delight, walking before him.

They are to give Thanks to God for his many Mercies to his People, and to themselves: and especially for his Love in Christ, and for the Light of the Gospel.

They are to pray for such particular Benefits, spiritual and temporal, as they stand in need of for the time (whether it be Morning or Evening) as Health or Sickness, Prosperity or Adversity.

They ought for to pray for the Kirk of Christ in general, for all the reformed Kirks, and for this Kirk in particular, and for all that suffer for the Name of Christ, for all our Superiors, the King's Majesty, the Queen and their Children, for the Magistrates, Ministers, and whole Body of the Congregation, whereof they are Members, as well for their Neighbours absent in their lawful Affairs, as for those that are at home.

The Prayer may be closed with an earnest Desire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his Will;

and with Assurance, that themselves are accepted, and what they have asked according to his Will shall be done.

X.

These Exercises ought to be performed in great Sincerity, without Delay, laying aside all Exercises of wordly Business or Hinderances, notwithstanding the Mockings of Atheists, and profane Men; in Respect of the great Mercies of God to this Land, and of his severe Correction, wherewith lately he hath exercised us: And to this Effect, Persons of Eminency (and all Elders of the Kirk) not only ought to stir up themselves and their Families to Diligence herein, but also to concur effectually, that in all other Families, where they have Power and Charge, the said Exercises be conscionably performed.

XI.

Besides the ordinary Duties in Families, which are above mentioned, extraordinary Duties, both of Humiliation and Thanksgiving, are to be carefully performed in Families, when the Lord by extraordinary Occasions (private or publick) calleth for them.

XII.

Seeing the Word of God requireth, that we should consider one another to provoke unto Love and good Works; Therefore, at all times, and especially in this time, wherein Profanity abounds, and Mockers, walking after their own Lusts, think it strange that others run not with them to the same Excess of Riot; Every Member of this Kirk ought to stir up themselves and one another to the Duties of mutual Edification, by Instruction, Admonition, Rebuke, exhorting one another to manifest the Grace of God, in denying Ungodliness and worldly Lusts, and in living

living godly, ſoberly, and righteouſly in this preſent World, by comforting the feeble minded, and praying with or for one another; Which Duties reſpectively are to be performed upon ſpecial Occaſions offered by divine Providence; As namely, when under any Calamity, Croſs or great Difficulty, Counſel or Comfort is ſought, or when any Offender is to be reclaimed by private Admonition; and if that be not effectual, by joining one or two more in the Admonition, according to the Rule of Chriſt, that in the Mouth of two or three Witneſſes every Word may be eſtabliſhed.

XIII.

And becauſe it is not given to every one to ſpeak a Word in Seaſon to a wearied or diſtreſſed Conſcience, it is expedient, that a Perſon (in that caſe) finding no Eaſe after the Uſe of ordinary Means, private and publick, have their Addreſs to their own Paſtor, or ſome experienced Chriſtian: But if the Perſon troubled in Conſcience be of that Condition or of that Sex, that Diſcretion, Modeſty or Fear of Scandal, requireth a godly, grave and ſecret Friend to be preſent with them in their ſad Addreſs, it is expedient that ſuch a Friend be preſent.

XIV.

When Perſons of divers Families are brought together by divine Providence, being abroad upon their particular Vocations, or any neceſſary Occaſions, as they would have the Lord their God with them whitherſoever they go, they ought to walk with God, and not neglect the Duties of Prayer and Thankſgiving, but take care that the ſame be performed by ſuch as the Company ſhall judg fitteſt; and that they likewiſe take heed that no corrupt Communication proceed out of their Mouth, but

that which is good, to the Use of edifying, that it may minister Grace to the Hearers.

The Drift and Scope of all these Directions is no other, but that upon the one part, the Power and Practice of Godliness among all the Ministers and Members of this Kirk, according to their several Places and Vocations, may be cherished and advanced, and all Impiety and Mocking of religious Exercises suppressed; and upon the other part, that under the Name and Pretext of religious Exercises, no such Meetings or Practices be allowed, as are apt to breed Error, Scandal, Schism, Contempt, or Misregard of the publick Ordinances and Ministers, or Neglect of the Duties of particular Callings, or such other Evils as are the Works not of the Spirit, but of the Flesh, and are contrary to Truth and Peace.

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A *Very learned and godly Divine having bewailed the great* Diſtractions, Corruptions, *and* Diviſions, *that are in the Church, he thus repreſents the* Cauſe *and* Cure. Among others, a principal Cauſe of theſe Miſchiefs, is the great and common Neglect of the Governours of Families, in the diſcharge of that Duty which they owe to God, for the Souls that are under their Charge, eſpecially in teaching them the Doctrine of Chriſtianity. Families are Societies that muſt be ſanctified to God as well as Churches: And the Governours of them have as truly a Charge of the Souls that are therein, as Paſtors have of the Churches. But alas! how little is this conſidered or regarded? But while negligent Miniſters are (deſervedly) caſt out of their Places, the negligent Maſters of Families take themſelves to be almoſt blameleſs. They offer their Children to God in Baptiſm, and there they promiſe to teach them the Doctrine of the Goſpel, and bring them up in the Nurture of the Lord; but they eaſily promiſe, and eaſily break it; and educate their Children for the World and the Fleſh, and they have renounced theſe, and dedicated them to God. This Covenant-breaking with God, and betraying the Souls of their Children to the Devil, muſt lie heavy on them here or hereafter. They beget Children, and keep Families, meerly for the World and the Fleſh; but little conſider what a Charge is committed to them, and what it is to bring up a Child for God, and govern a Family as a ſanctified Society. O how ſweetly and ſucceſſively

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ly would the Work of God go on, if we would but all joyn together in our ſeveral Places to promote it. Men need not then run without ſending to be Preachers. But they might find that part of the Work that belongeth to them to be enough for them, and to be the beſt that they can be imployed in. Eſpecially Women ſhould be careful of this Duty, becauſe as they are moſt about their Children, and have early and frequent Opportunities to inſtruct them, ſo is this the principal Service they can do to God in this World, being reſtrained from more publick Work. And doubtleſs many an excellent Magiſtrate hath been ſent into the Commonwealth, and many an excellent Paſtor into the Church, and many a precious Saint to Heaven, through the happy Preparations of a holy Education, perhaps by a Woman, that thought her ſelf uſeleſs and unſerviceable to the Church. Would Parents but begin betimes, and labour to affect the Hearts of their Children with the great Matters of everlaſting Life, and to acquaint them with the Subſtance of the Doctrine of Chriſt, and when they find in them the Knowledg and Love of Chriſt, would bring them then to the Paſtors of the Church to be tried, confirmed and admitted to the further Privileges of the Church, what happy well-ordered Churches might we have? Then one Paſtor need not be put to do the Work of two or three hundred or thouſand Governours of Families, even to teach their Children thoſe Principles which they ſhould have taught them long before: Nor ſhould we be put to preach to ſo many miſerable ignorant Souls, that be not prepared by Education to underſtand us: Nor ſhould we have need to ſhut out ſo many from Holy Communion, upon the account of Ignorance, that yet have not the Grace to feel it, and lament it, nor the Wit and Patience to wait in a

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Learning-state, till they are ready to be Fellow-Citizens with the Saints, and of the Houshold of God. But now they come to us with aged Self-conceitedness, being past Children, and yet worse than Children, still having the Ignorance of Children, but being over-grown the Teachableness of Children; and think themselves wise, yea, wise enough to quarrel with the wisest of their Teachers, because they have lived long enough to have been wise; and the Evidence of their Knowledg is their aged Ignorance: And they are readier to fly in our Faces for Church-privileges, than to learn of us, and obey our Instructions till they are prepared for them, that they may do them good; like thappish Currs, that will snap us by the Fingers for their Meat, and snatch it out of our Hands; and not like Children, that stay till we give it them. Parents have so used them to be *unruly*, that Ministers have to deal but with too few but the *unruly*. And it is for want of this laying the Foundation well at first, that Professors themselves are so ignorant as most are, and that so many, especially of the younger sort, do swallow down almost any Error that is offered them, and follow any Sect or Dividers that will entice them, so it be but done with Earnestness and Plausibility. For alas! tho by the Grace of God their Hearts may be changed in an Hour, (when-ever they understand but the Essentials of the Faith) yet their Understandings must have Time and Diligence to furnish them with such Knowledg, as must stablish them, and fortify them against Deceits. Upon these and many the like Considerations, we should entreat all Christian Families, to take more pains in this necessary Work; and to get better acquainted with the Substance of Christianity. And to that end (taking along some moving Treatises to awake the Heart) I know not what Work should be fitter

fitter for their Use, than that compiled by the Assembly at *Westminster*: A Synod of as godly, judicious Divines (notwithstanding all the bitter Words which they have received from discontented and self-conceited Men) I verily think, as ever *England* saw. Tho they had the Unhappiness to be employed in calamitous times, when the Noise of Wars did stop Mens Ears, and the Licentiousness of Wars did set every wanton Tongue and Pen at liberty to reproach them; and the Prosecution and Event of those Wars did exasperate partial discontented Men, to dishonour themselves by seeking to dishonour them: I dare say, if in the days of old, when Councils were in Power and Account, they had but such a Council of Bishops, as this of Presbyters was, the Fame of it for Learning and Holiness, and all Ministerial Abilities, would with very great Honour have been transmitted to Posterity.

I do therefore desire, that all Masters of Families would first study well this Work themselves; and then teach it their Children and Servants, according to their several Capacities. And if they once understand these Grounds of Religion, they will be able to read other Books more understandingly, and hear Sermons more profitably, and confer more judiciously, and hold fast the Doctrine of Christ more firmly, than ever you are like to do by any other course. First, let them read and learn the Shorter Catechism, and next the Larger; and, Lastly, read the Confession of Faith.

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